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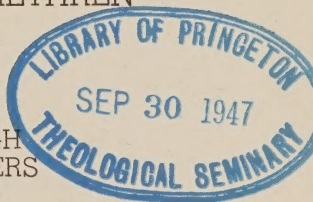


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Church of the Brethren.
Minister's manual

MINISTER'S MANUAL

✓ CHURCH OF THE BRETHREN

H. L. HARTSOUGH
RAYMOND R. PETERS
M. R. ZIGLER
FOSTER B. STATLER



Authorized by
GENERAL MINISTERIAL BOARD
Church of the Brethren

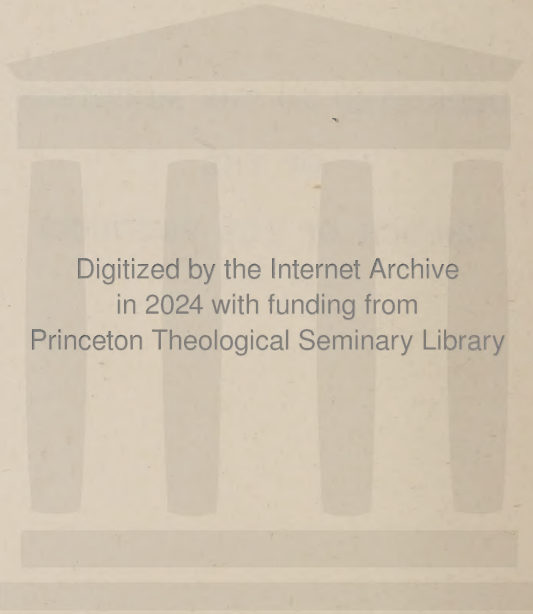
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OF THE
CHURCH OF THE BRETHREN



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PREFACE

The 1946 edition of the Minister's Manual for the Church of the Brethren has been in progress for several years. The work has been done by a committee, H. L. Hartsough, Raymond R. Peters, M. R. Zigler, and Foster B. Statler, appointed by the General Ministerial Board, whose membership at that time consisted of H. F. Richards, Earl M. Frantz, Ralph E. White, T. F. Henry, and Edgar Rothrock (deceased).

Some material from former manuals has been used. We gratefully acknowledge our indebtedness to the authors of the 1923 edition, A. C. Wieand, Edward Frantz and J. J. Yoder; and to the authors of the 1940 edition, J. E. Miller and Merlin C. Shull.

Every effort has been made to secure from owners of all copyright materials permission to use the same, and acknowledgement is made at the proper place. Should we have erred in the use of copyright material, we express regret for the same, and upon notification of error will make proper acknowledgement in future editions.

It is impossible to name all who have made this volume possible. Numerous decisions of Annual Conference are quoted. Many had a part in making those decisions. The section on Consolation in chapter three was prepared by the late Edgar Rothrock. Chapter five on Worship was prepared by Howard H. Keim, Jr. Many have helped to shape the forms and ceremonies in the Manual.

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CHAPTER ONE

GENERAL CHURCH ORGANIZATION

I. THE GENERAL CONFERENCE

1. Introduction

The Church of the Brethren accepts the Bible as the final authority in religion. But in church administration situations constantly arise for which no definite policies are outlined in the Word of God. Someone must determine these policies. In our church this responsibility rests with the members. The highest human authority in our system of government is the General Conference. This Conference meets annually to consider matters affecting the welfare of the whole church. The voting body consists of two sets of delegates, those from the districts, which make up Standing Committee, and those representing local congregations. All have full liberty to participate in the discussions but only delegates vote.

The sources of business for the Conference are the local churches, the general boards and Standing Committee. It is the privilege of any member of the church to present to a local church council any measure for Conference consideration which he believes would promote the general welfare. If approved by the church it goes to the district meeting, and if endorsed there, is carried to the General Conference.

The program of business appears in the Conference booklet, edited by the Conference secretary, to whom all queries and reports should be sent in ample time.

Inspirational addresses, group conferences and other features help to make these Annual Meetings a great influence in the life of the church.

2. Standing Committee

(A. M. Minutes, 1924, 1931, 1944)

I. Representation

1. State districts, including foreign districts, are entitled to one delegate if they have less than 3,000 members, to two delegates if they have from 3,000 to 6,000 members, and three delegates if they have over 6,000 members.

2. Only elders may serve on Standing Committee.

II. Term of Service

Members of Standing Committee cannot serve more than twice in five years.

III. Officers

1. The moderator is elected annually by Standing Committee with the approval of Conference. He assumes office immediately after the Conference which elects him and serves through the succeeding Annual Conference; he can serve once in five years. He is the official representative of the church. He is a member of the program committee and is an ex-officio member of the Council of Boards, unless he is already a regular member. He presides over the Standing Committee and the Conference.

2. The secretary is elected by Standing Committee, with the approval of Conference, for a term of three years and may succeed himself. The term of office begins with his election. He has no vote in the Standing Committee or the Conference except when serving as a delegate. He keeps a record of the proceedings and is custodian of all official papers of the Conference.

3. Other officers, as messenger and assistant, are chosen as needed.

IV. Expenses

Each state district, except foreign, bears the expense of its delegates. The expense of the moderator or secretary,

when he is not serving as a delegate, is paid by the Conference treasurer.

V. Duties

Standing Committee appoints all boards and committees authorized by Conference. It receives all business for the Conference, such as queries and reports from the General Boards, decides upon the order of presentation, and places answers to all queries not answered by the districts. (The expression, "Passed and sent to Annual Meeting," is not an answer to a query.)

Standing Committee is a supervisory body and is interested in the work of administration in the entire brotherhood. Irregularities in districts, local congregations or the lives of officials receive attention, and efforts are made to correct them through the organization of district elders.

Matters deemed of vital importance, though not coming through districts or the General Boards, may be presented by Standing Committee to open Conference.

A delegate from each district gives a brief report of conditions in his district and reports back to the district elders significant decisions of Standing Committee, and to his district meeting the work of the Conference as a whole.

3. Credentials and Declaration

(A. M. Minutes, 1920, 1933)

The following form of credential is provided for delegates from the local churches:

Credential for Delegates to District and General Conference
of the Church of the Brethren

Name of State District
Name of Congregation
Name of Delegate
Official Position

This is to certify thathas been duly
elected to represent the above-named congregation
.....Conference, to be held aton.....
19... We recommend for spiritual life and
as being in full accord with the faith and practices of the church.
as defined by General Conference.

..... Elder
..... Clerk

Declaration of Principles and Purpose

(1) I again declare my faith in, and grateful acceptance of, Jesus Christ, "the only begotten Son of God," as my personal Savior; and the Bible as God's infallible Word of Truth, and the New Testament as the ultimate rule of faith and practice for men (John 1: 14; 3: 16 and 36; 12: 47-48; Luke 21: 33; Acts 10: 43; 2 Tim. 3: 16).

(2) It is my sincere endeavor, in submission to God's Holy Spirit, to make my life, at all times, in purpose and in act, a true expression of the teaching of Jesus and his apostles (1 Cor. 10: 31-33; Rom. 12: 1-2).

(3) I pledge my loyalty, by life and influence, to the Church of the Brethren and to her doctrines and practices as taught by the Scriptures and defined by her General Conference (1 Peter 1: 13-16; 3: 3-4; James 5: 12; Luke 3: 14; 1 Cor. 6: 1-8; John 18: 20; 1 Peter 5: 13-15; John 13; 1 Cor. 11: 1-21).

(4) As a delegate to the above-named Conference, I promise prayerfully to consider, with open mind and a teachable spirit, all matters presented, and to act, by voice and vote, in good faith, for the best interest of the church, that she may continue to be "the pillar and ground of the truth" (1 Thess. 5: 17; Rom. 14: 22-23).

..... Delegate

By custom the Standing Committee delegates also pledge their allegiance to the above Declaration of Principles and Purposes.

4. Rules of Procedure

The Conference deliberations are governed by the following rules:

(1) All questions with their answers, for discussion, shall be read by the reader, except annual reports, which shall be read by some board representative, after

which the moderator shall declare the same the business of the meeting.

(2) No one shall speak more than twice on the same question. The first speech shall be limited to fifteen minutes and the second to five minutes.

(3) The moderator shall decide when a question shall be put on its passage, but any one from the voting body may move the previous question.

(4) A two-thirds majority shall be necessary to pass answers to all queries; a majority for other motions.

(5) All appeals from the rulings of the moderator shall be decided by the voting body.

(6) Boards, committees and secretaries should endeavor to make all reports pointed and brief, including only essentials.

(7) Robert's Rules of Order shall be the standard for any point not covered by these rules.

(8) These rules may be amended at any regular session.

II. CHURCH BOARDS, DEPARTMENTS AND COMMITTEES

1. General Mission Board

(A. M. Minutes, 1883, 1888, 1893, 1908, 1915, 1917, 1928)

This board consists of seven members, two of them laymen, nominated by Standing Committee for a term of five years, and approved by Annual Conference. The board has charge of the mission work, both in foreign fields and the homeland. It appoints missionaries, subject to Conference approval. In foreign lands it operates through committees on the field. It reports to Standing Committee and Conference, whose counsel is often sought. The fields outside of the United States are western India, northern China, and Nigeria, West Africa. There are also churches in Denmark and Sweden.

In the homeland it co-operates with district mission boards, providing funds, pastoral leadership, and other help to the weaker churches. In co-operation with the other boards it raises the Conference budget. It is also custodian of funds for endowment and annuities for missions and other church activities. As a board of directors it holds in trust and directs the publishing interests.

2. Brethren Publishing House

The private printing project which was begun by Henry Kurtz in 1851 in the attic of a springhouse near Poland, Ohio, has grown through the years to become the church-owned Brethren Publishing House located at 16-24 South State Street, Elgin, Illinois. It was in 1897 that the change in ownership was accomplished. Here are published the Gospel Messenger (the official organ of the Church of the Brethren), Brethren Sunday-school papers and quarterlies, and the pamphlets and books devoted to the interests of the church. The home offices of the general boards and committees are located in the Brethren Publishing House building.

3. Board of Christian Education

(A. M. Minutes, 1928, 1930)

The Board of Christian Education is composed of seven members, five of whom are appointed by Annual Conference for a term of five years each, and an ex-officio membership consisting of the president of the National Council of Men's Work and the president of the National Council of Women's Work.

To this board are assigned the tasks formerly carried by the General Sunday School Board, the General Welfare Board, and the Music Committee. It employs an executive secretary, age-group directors, and editors of church school publications, who form a staff that directs the work as planned by the board.

The board forms the policies and arranges for the publication of church school literature and other materials dealing with its interests. It employs a secretary of peace who is assisted by a peace commission.

4. General Education Board

(A. M. Minutes, 1927)

The General Education Board as constituted at present was organized by the Annual Conference of 1927. Its membership consists of three members appointed by Annual Conference for a term of three years each and an ex-officio membership consisting of the heads of the recognized educational institutions under the control of the Church of the Brethren. The board meets at least annually.

The duties of the board include the encouragement of our educational institutions in training an adequate lay ministerial and missionary leadership for the church. The board also aims to develop in the churches a higher educational consciousness as well as to keep our institutions in touch with the great educational movements. It is expected to encourage close co-operation among our institutions and to foster a general educational policy for the brotherhood. The board may receive gifts, hold property and assist individual institutions in endowment campaigns. It advises the church respecting the problems of higher education through its annual report to Conference.

5. General Ministerial Board

(A. M. Minutes, 1936)

The General Ministerial Board is composed of five members selected for five years by Annual Conference, and the president of Bethany Biblical Seminary. The duties of the board are:

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and

ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

b. To maintain an office and a general secretary at Elgin through which the general work of the board shall be done.

c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry.

e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.

f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.

h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To co-operate with the General Mission Board in the administration of the home mission program.

j. To co-operate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

6. Brethren Service Committee

(A. M. Minutes, 1941)

I. Function of the Committee

The Brethren Service Committee finds its charter in the words of the Master: "I was hungry and ye gave me to eat; . . . I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me . . . inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

This committee represents the Church of the Brethren in the area of social action. Its primary function is that of personal rehabilitation and social reconstruction in the name and spirit of Christ. Its fields of service are as follows:

1. To arrest and eliminate, in so far as possible, those forces in human society which contribute to the disintegration of personality and character, and to social instability. The Brethren recognize war, intemperance, political corruption, and the breakdown of the family as important among these forces (1 Thess. 5:14-15).

2. To relieve human distress and suffering around the world without regard to barriers of race, creed, or nationality. This includes the service of the church among refugees, exiles, prisoners, orphans, widows, the aged and other conditions of human life in which there is need for physical and spiritual relief compatible with the ideals, traditions, and financial resources of the church (Gal. 6:10).

3. To represent the church in the area of creative citizenship and Christian testimony on issues of national and international significance.

This includes the program of civilian public service and the relation of the church and its members to the government in regard to peace and war and situations where the principle of religious freedom is involved (1 Peter 2:12).

4. To develop, organize, and apply the spiritual and financial resources of the church to the above areas of service as a concrete and practical expression of the spirit and teaching of Christ as the Brethren understand and interpret them. This shall include the expressional side of our peace program in an effort of world reconciliation and the preservation of goodwill and human understanding among all peoples and races. The work of the committee shall be carried on so far as possible on a voluntary basis (Rom. 12: 20-21).

II. The Organization of the Committee

1. The committee shall consist of five members at large nominated by Standing Committee and approved by Annual Conference. Each general board shall appoint an additional ex-officio member. Associate representation shall be granted other Brethren bodies if at any time they desire to share in the service of the committee.

2. This committee shall be guided by the general boards in all matters of general policy. It shall be the general service agency for the church at large and shall serve as an arm of the general boards of the church.

3. The committee shall have the authority, with the approval of the Council of Boards, to secure funds, and shall be limited in its service only by the funds which it can secure; it shall have authority also to solicit funds outside the church.

4. Since this committee represents in the church the function associated with the office of deacons, it shall be understood that that office shall be the medium through which the work of the Service Committee shall be implemented in the local congregation.

7. Pension Board

(A. M. Minutes, 1943, 1945)

The Pension Board was organized by the Annual Conference in 1943 when the church for the first time approved

a pension plan for its ministers and missionaries. The plan is known as a reserve plan and calls for both pastor and church to pay four per cent of the pastor's salary into the plan for retirement at age 65. The board is composed of the members of the General Mission Board and the General Ministerial Board. It is incorporated under the laws of the state of Illinois.

The Ministerial and Missionary Service Fund was placed under the administration of the Pension Board at the Annual Conference in 1945, which changes only the administration of the fund from the decision of Annual Conference of 1904. The fund shall be used for the support of aged and infirm missionaries and ministers in good standing in the Church of the Brethren who may be left without other means of support.

The fund shall be composed of twenty per cent of the Gish Fund, twenty per cent of the earnings of the Brethren Publishing House, annually set apart for mission work, cash donations, income from endowments either by direct bequest, gift or on the annuity plan, and by money received from those who enjoy a full support from the fund.

No one shall receive aid from this fund who is able to support himself, or who has sufficient income to keep him in a comfortable home and afford him the necessities of life, or who has sons or daughters who are able and willing to give the aid sought.

No one shall receive full support from the fund unless all money or property that he may have be turned over to the committee to be invested and the interest used for the aid of the beneficiaries of this fund. If the beneficiary is in possession of a home he shall deed it to the committee for endowment, retaining the use of same for himself and widow, if he leave one, during their lifetime.

In order to receive aid from the fund, application must be made to the congregation in which the one desiring

aid has his membership. The applicant must have served the church faithfully as a missionary or minister and must be in good standing in the church when the application is made.

It shall be the duty of the congregation carefully to investigate the needs of the applicant, his means of support and property owned by him, and if the applicant comes within, and complies with, the rules governing the fund, a formal application may be made, signed by the elder in charge of the church and by at least one minister or deacon. This shall be made on printed blanks to be furnished by the secretary of the committee. No application for aid will be considered unless made on blanks supplied for that purpose.

Upon the death of the beneficiary the aid shall cease unless he leaves a widow, who shall receive such aid from the fund as the church in which she lives may consider her entitled to. Widows of missionaries and ministers may receive aid from the fund under the rules provided for their husbands.

The committee shall not incur any indebtedness on account of the fund, and may grant aid only when there is money on hand to pay the required amount.

In 1927 Conference said: "Let a sufficient fund be provided by those in charge of all such funds for pensioning disabled, superannuated ministers and dependent widows and orphans of ministers.

"All applications from said fund for ministers and their dependents shall bear the endorsement of the District Ministerial Board of the district in which such beneficiaries reside and the approval of the General Ministerial Board.

"All former rulings in conflict with present decisions are hereby repealed."

8. Council of Boards

(A. M. Minutes, 1923, 1928)

The Council of Promotion was discontinued in 1928 and its work was assigned to the Council of Boards, which is composed of all the members of the general boards and committees. The council's task is to "assist the co-operating general boards and committees in shaping, coordinating and promoting the work entrusted to said boards and committees by Conference in such a way as to serve the best interests of the church."

9. Tract Committee

In 1927 Annual Conference discontinued the Tract Examining Committee, placing tract publication and distribution in the hands of the General Mission Board. At present this work is managed by a joint committee, two members of which are appointed by the General Mission Board and one each by the General Ministerial Board and the Board of Christian Education. This committee uses the income from an endowment fund of something over \$20,000 to print and distribute Brethren tracts.

10. Gish Publishing Fund

The Gish Publishing Fund was established in 1899, when the estate of James and Barbara Gish, valued at approximately \$50,000, was given to the General Mission Board. Through the income from this fund books and other helpful reading matter have been made available to the ministers and missionaries of the Church of the Brethren.

Between May 15, 1899, and June 5, 1944, the books offered at reduced prices were selected by a committee of three known as the Gish Fund Committee, appointed by the General Mission Board. In order to allow our ministers to make their own selections from the entire field of available books, the aforementioned plan has been replaced for an indefinite period by a plan whereby the Brethren

Publishing House sells at a reduced price one copy of any book to any minister or missionary of the Church of the Brethren who may order it. The most of the resources of the Gish Publishing Fund are given to the Publishing House as a partial subsidy for the losses resulting from the reduced prices.

11. Conference Program Committee

(A. M. Minutes, 1934, 1936, 1944)

The committee responsible for preparing that part of the Annual Conference program not included in the business sessions is composed of six members. The General Mission Board, General Ministerial Board, Board of Christian Education, and General Education Board each select one member whose term of office is two years. These nominees are approved by Conference. The other two members are the moderator and the secretary of Annual Conference.

12. Women's Work

(A. M. Minutes, 1895, 1917, 1929, 1930)

The history of women's work in the church dates back to the early days in the life of the church, but few records were kept. It was not until around 1885 that women's work took on itself the form of any organization. Women were interested in missionary reading circles and in giving to missions; then came the organizing of mission bands and aid societies. Later mothers and daughters groups were organized and still later definite attention was given to Bible study, peace and temperance. Since 1930 these six interests have been recognized as a vital part in the women's work program. During this time women's work has carried on a definite women's work project each year.

Women's work has a very simple pattern of organization in its national, regional, district and local structure. The officers, as a rule, are: women's work director, or

president; secretary-treasurer; and directors of each interest—missions, aid, home builders, peace and temperance, and Bible study. In the five regions the officers are president and secretary-treasurer.

The total women's work program aims to include, conserve and develop the interests and talents of every woman in the local congregation. It encourages the women to co-operate with the local church cabinet or governing group. It attempts to create a sense of responsibility toward the home, the church, the community, the nation, and the world, which expresses itself in active Christian service. Worship, education, fellowship, and service are four major parts of the women's program.

13. Men's Work

The Annual Conference of 1926 recognized and encouraged the organization of men's work. The governing body of men's work consists of the council which is composed of the president, three vice-presidents, the recording secretary-treasurer and twelve members at large.

The council employs an executive secretary who is responsible for promotion, organization, publicity, and general correspondence. He is an ex-officio member of the council and of all committees.

The president, recording secretary-treasurer, and the executive secretary constitute the executive committee. They are empowered to act finally in all matters that involve policies approved by the council.

The executive secretary appoints two members of the council who are not officers to serve with him as a nominating committee, to nominate for all elective offices. The election takes place at the annual meeting. All men present who are members of local men's organizations are eligible to vote. The members of the council and the officers are confirmed by the Annual Meeting.

The purpose of men's work is to organize the men for more effective participation in the life of the church. This includes promoting personal evangelism, cultivating interest in missions, social and recreational activities, and relating every man to some worthy sacrificial Christian service.

(See Constitution of Men's Work, and Manual of Men's Work)

14. Pastors' Association

(A. M. Minutes, 1931)

The Annual Conference of 1931 approved the Pastors' Association. The officers of the association consist of president, vice-president, and secretary-treasurer, each elected by the association for a term of three years and approved by Conference.

The association holds an inspirational and business session at Annual Conference, at which time special problems are considered as they relate to the work of the ministry. When changes in ministerial polity are desired, they are submitted to the General Ministerial Board.

15. Historical Commission

Annual Conference of 1945 recognized the growing interest in Brethren history by appointing a Historical Commission of five members. The commission has the oversight of the Brethren Historical Library at 22 South State Street, Elgin, Ill. It is eager to receive materials dealing with the history of the Brethren. The commission seeks to encourage church-wide interest in things historical by sponsoring programs, associations of Brethren historians, and the collection and preservation of Brethren materials in suitable depositories.

16. Auditing Committee

The Auditing Committee consists of two members appointed by Annual Conference for a term of two years to audit the accounts of all boards and committees having

financial reports to submit to the Conference. The committee engages certified public accountants of national reputation to audit the books of the General Mission Board and therewith the accounts of the boards and committees for which the General Mission Board acts as fiscal agent, the Brethren Publishing House, and Bethany Biblical Seminary. The committee reviews the statements of the Annual Conference treasurer and of the General Education Board. The committee's chief function is the development of accurate accounting systems for the funds of the boards, groups, and committees given above.

17. General Investment Council

(A. M. Minutes, 1943, 1944)

By action of Annual Conference of 1943 a Church Investment Committee was established to give counsel to the General Mission Board, the primary investing board of the church. The function of the committee is to serve in an advisory capacity on general investment policies only. The committee approved by Conference shall comprise seven members selected as follows: two members nominated annually by the General Mission Board; one member nominated annually from each of the following, namely, the General Ministerial Board, the Brethren Service Committee, and the General Education Board; and two members appointed by Annual Conference to serve alternately for a period of two years. By action of Annual Conference of 1944 the name of the committee was changed to the General Investment Council.

18. Other Officers

The Conference appoints a member of the Advisory Board of the American Bible Society, a railway transportation agent, and a Conference treasurer to handle all expenses authorized by the Conference not otherwise provided for.

III. BETHANY BIBLICAL SEMINARY

(A. M. Minutes, 1924, 1925)

Bethany Biblical Seminary is owned, supported and directed by the Church of the Brethren. This institution was founded as Bethany Bible School in Chicago, Ill., Oct. 3, 1905, by Brethren A. C. Wieand and E. B. Hoff. At the Annual Conference of 1925, held at Winona Lake, Ind., the Church of the Brethren assumed full ownership of Bethany as its officially authorized theological seminary and Bible training school. In 1931 the name of the graduate school was changed to *Bethany Biblical Seminary*. In 1940 Bethany Biblical Seminary was granted full accreditation as a standard theological seminary by the American Association of Theological Schools.

The name *Bethany* in reality means two institutions. Bethany Biblical Seminary as a graduate professional school admits only college graduates and offers courses leading to the Master of Religious Education and Bachelor of Divinity degrees. Bethany Bible Training School offers undergraduate theological work for mature church workers who cannot attend college, and who desire to prepare for pastoral and church school work. The curriculum of Bethany is designed to equip ministers, ministers' wives, church school teachers, missionaries, musicians, fieldworkers, camp leaders, counselors, and college teachers of Bible for their responsibilities.

IV. DISTRICT CONFERENCE

1. Organization

Local congregations are grouped according to convenience into districts. There are (1945) forty-eight districts in the United States, one in Canada, one in Sweden, one in Denmark, two in India, one in China, and one in Africa, a total of fifty-five.

Each district holds an annual conference usually called the district meeting. The voting body consists of delegates from the churches, though others attend in large numbers and take part in the discussions. Each church is entitled to two delegates, and churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof (A. M. Minutes, 1912). However, Annual Conference in 1924 granted "to districts having a membership of 1,000 or less the privilege to decide the number of delegates to district meeting." The same form of credential is used as for delegates to General Conference.

2. Business

The business docket of the district conference consists chiefly of queries from the churches and boards, and reports from district organizations. Vacancies are filled and any necessary new appointments made. The queries from the churches may deal with local, district or national problems. In sending queries to Annual Conference, districts should propose answers whenever practicable. The district conference also chooses its delegate or delegates for Standing Committee. Inspirational meetings devoted to the ministry, education, etc., are often held, though some hold these meetings at a different time.

3. Elders' Meeting

The elders present at district meeting assemble to consider problems involving the best interests of the district. Elders in charge report on conditions in their several congregations. Among the problems considered is the advancing of ministers to the eldership. They also hear grievances whether from a congregation or an individual, suggest solutions, and appoint committees to assist in making adjustments. Any member may come to the elders' meeting for help.

4. Boards and Committees

State districts have their boards and committees patterned somewhat after those appointed by Annual Conference. In recent years there has been a trend toward one general administrative board. The Directory of Churches in the Yearbook lists the names and personnel of these organizations in each district.

CHAPTER TWO

THE LOCAL CHURCH

The local church is the basic unit in the entire church organization. Here the gospel best touches human life and becomes most effective. Local congregations differ greatly. New problems and changing conditions are always to be expected. Thus it is more difficult to form a definite plan of organization for the local church than for the district and the brotherhood. Through organization officers are found, responsibility systematically placed, and goals and programs formed for promoting the kingdom of God.

1. Membership

The highest authority of the church is its total membership. The Annual Conference of 1932 classified the membership thus:

“I. Resident and Nonresident Members.

“1. A resident member is one who holds membership in the congregation where he lives.

“2. A nonresident member is one who lives outside the territorial bounds of the congregation in which he holds his membership.

“II. Active and Inactive Members.

“1. An active member is one who avails himself of the public means of grace by attending some regular church service, or a communion service, or contributes to the support of the gospel and the various enterprises in such ways as he is able.

“2. Any member who without sufficient reason shall fail to comply with the requirements for active membership

for two consecutive years, after earnest but ineffectual effort by the church to arouse the member to the observance of his vows, may, by action of the church or the membership committee, be recorded in a separate list as inactive, until such time as he shall again become active. A minister who is placed on the inactive membership list shall not have his name appear on the ministerial list of the Yearbook until he again becomes active.

"III. Absent Membership.

"Any member whose residence cannot be ascertained for three consecutive years shall have his name placed on an absent list and shall not be counted in the statistical list.

"IV. Budget Basis.

"Only active members, both resident and nonresident, shall be counted in making up the budget for District and General Conference.

"V. Membership Termination.

"Membership in the Church of the Brethren may be terminated by death, withdrawal, expulsion, or by letter of transfer."

2. Organizing and Dividing Churches

The growth of the church as a whole depends much upon developing new congregations. The Conference of 1920 made decisions in regard to organizing and dividing churches, summarized as follows:

Division I.—Organization of New Churches

1. A body of members or a mission board may call for organization when, in the judgment of the district mission board, local conditions of the place from which the call comes justify such organization.

2. The call for organization shall be in charge of the district mission board, and the organization effected by

them or elders whom they may appoint. An elder in charge and such officials as may be deemed advisable, shall be elected.

The new organization shall then be reported to the district meeting, and after its acceptance, its delegates shall be seated in the district conference.

Division II.—Dividing Organized Churches

1. If a majority of an organized church decides to divide, they shall call to their council meeting one or more adjoining elders, and at least one of the members of the ministerial board, who shall assist in determining lines, division of church property, etc., and in the election of elders for each of the new organizations and other officers, if deemed advisable. The new organizations shall then be reported to district meeting, and recognition be obtained, after which their delegates shall be seated.

2. If a minority of a church desires to be organized, they may petition district meeting for a committee of elders. This committee shall call a council in said church, and, after hearing the reasons for and against a separate organization, shall make a report of its findings. If this report is favorable to the petitioners, and is accepted by the church, the same procedure as in article one applies for organization and acceptance by district meeting.

If the report of the committee of elders, favoring the new organization, is rejected by the church, the committee may, if deemed advisable by them, organize the petitioners as outlined above, provided two thirds of the members residing in said territory are agreed.

3. Disorganizing Churches

When it becomes necessary to disorganize a local church, the procedure, established by the General Conference of 1898, is as follows:

"Let the request be made to District Meeting for disorganization. District Meeting shall then appoint a committee of elders to visit said church and grant letters of membership to all members, assigning them to adjoining congregations."

The following query was passed by the Conference of 1925:

"We, the Pleasant Hill church, through the District Meeting of Southern Ohio, pray the Annual Conference assembled at Winona Lake, to decide that the elders assembled at District Elders' Meeting, shall consider carefully the spiritual welfare of these decaying churches, and if in their judgment it seems wise, they shall request District Meeting for a committee of three experienced elders to labor with said churches. If in the judgment of the committee it seems wise they shall issue letters of recommendation to the members assigning them to adjoining congregations, and direct the disposition of the property to the best advantage, considering all questions involved relating to it."

The disposition of whatever property the church may hold is a matter that should be carefully handled. The laws of states are not uniform. Then, too, land is often deeded to a church to be used as long as the church needs it.

4. The Official Board or Church Cabinet

Every local church is, or should be, a unit, with its variety of groups pooling their plans, problems, leadership resources, and financial needs through some kind of central official body of the church. In this central group should be representation from all the age groups and special-cause groups and important committees of the church. The local church council in all cases is the democratic place for discussion of far-reaching and important plans, the smaller groups and the church cabinet being the per-

sons by whom details are carried forward, or by whom new ideas are formulated to be accepted or rejected by the total church.

The educational program of the church as represented by the Sunday school must move in the direction of closer unity with the total program.* The competing agencies need to share plans and needs to make the maximum use of available leadership and financial resources. Following this idea of basic unity of policy, four areas of possible unification appear:

- a. The organization and administration of the church should gradually approach greater unity of structure.
- b. The program of leadership education should serve all leaders in the local church.
- c. The financial program of the church should be unified both as to receiving and expending funds.
- d. The pastor should be asked to assume gradually greater responsibility for thinking through and assisting in the sponsoring of the educational program of the Sunday school and of the wider educational outreach of the community and the home.

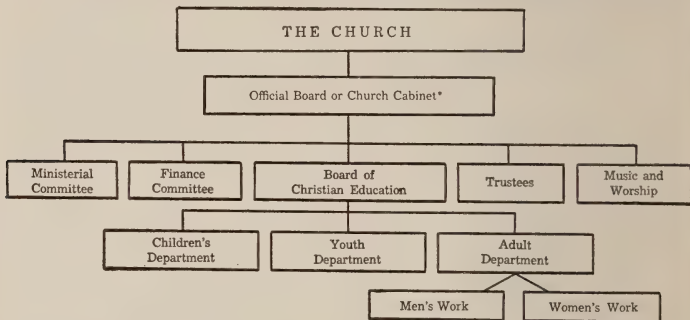
Three patterns of organization are suggested below; the first following the historic pattern of the minister and deacon body, the second moving in the direction of an organization that includes some of the "functional" leadership of the church, and the third going all the way in bringing together the heads of program-planning groups. Each church must find for itself that pattern which will be most meaningful.

Suggested The official board of ministers and deacons
Plan No. 1. has added to its group either as full members

* Harner: *The Educational Program of the Church*, Chapter III, Bringing Order Out of Chaos, pp. 54-76.

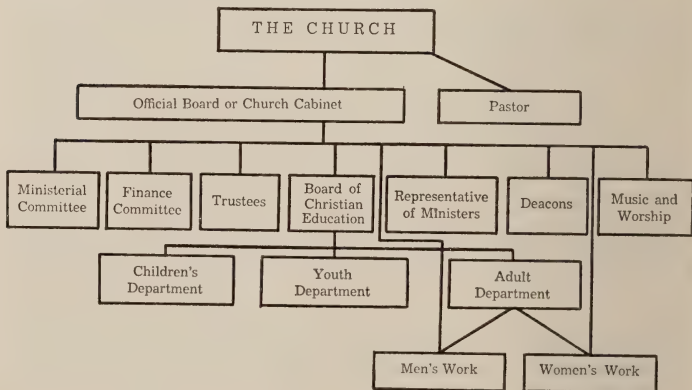
* Cummings: *Christian Education in the Local Church*, Chapter II, The Church as a Unit, pp. 20-34.

or as ex-officio members the chairmen of the major boards and committees and other leading officers and directors.

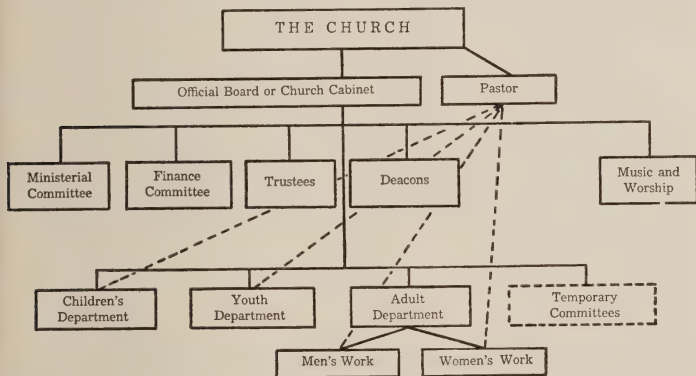


* Ministers and deacons, as full members, with others added either as full or ex-officio members.

Suggested Plan No. 2. The leading officers and chairmen of boards and committees are formed into an official board or church cabinet. The ministers and the deacons are represented on this board by one or more of their number. They are selected either by the ministers and the deacons or by the church.



Suggested Plan No. 3. An official board or church cabinet composed of age-group directors, elder, pastor, clerk, treasurer, and other leading officers, committee chairmen, and board chairmen.



Explanatory notes applicable to plans 1, 2, and 3 above:

The pastor is responsible to the entire church body, and is responsible for working with all boards in an advisory way. He works especially through the official board or church cabinet.

Committees appointed by the church which may make reports to the cabinet but which do not represent continuously on the cabinet will be the following: nominating (personnel) committee, building committee, library committee, leadership education committee, literature sales person, missionary committee, committee on evangelism, flower committee, historical committee.

The deacon body will represent the interests of the Brethren Service Committee in the local church, unless the church wishes to assign this function elsewhere.

5. The Presiding Elder and the Pastor

For qualifications, election, installation and relationship

to each other, see chapter three, section two; and chapter four on Ministerial Placement and Policy.

6. Deacons

See chapter III, section 2, for qualifications, duties, term of office, etc.

7. Clerk

The clerk should be elected, preferably, for a term of from three to five years. He shall:

- (1) Record proceedings of business meetings.
- (2) Keep a membership list.
- (3) Keep and report individual records of attendance at church services.
- (4) Issue letters of membership authorized by the church.
- (5) Hold important documents, such as church history.
- (6) Prepare the statistical report of the church for (1) the local church, (2) the district, and (3) the brotherhood.

8. Finance Board

The finance board should be elected by the church for a term of years, a certain number chosen each year. Its members should have a vision of both local and brotherhood financial needs, should invite the heads of departments to join in building the budget for adoption by the church. The board is responsible for an every-member enlistment or its equivalent to aid all members to grow in the grace of giving. The chairman of the trustees and the chairman of the finance board, each by virtue of his office, may well be a member of the other board to assure mutual collaboration.

9. Treasurer

The treasurer should be appointed by the church or finance board. He should be an ex-officio member of the finance board, experienced in financial matters, especially in keeping accounts. As a protection to both the treasurer

and the church another should also count the money. This person is often known as financial secretary and may keep the record of the individual payments made through the weekly envelope system. Bills for payment should be in line with the budget adopted by the church. They should be approved by the authorized department head contracting the obligation as agreed by understanding with the finance board. The quarterly treasurer's report, prepared so that it may be understood by the members, should be audited by one or more auditors elected by the church and should be presented at the church business meeting and at least annually printed for distribution to all members including nonresident members.

10. Trustees

There should be at least three trustees. All laws concerning holding, repairing, buying and disposing of property should be observed. Some states have definite requirements concerning the qualifications for trustees. It is the duty of trustees to keep the church property in repair, staying within budget limits. The trustees are the custodians of all legal papers. Of course the trustee board and the finance committee will work together.

11. The Board of Christian Education

The board of Christian education comprises three to five members selected by the church in the annual business session. The minister and the Sunday-school superintendent serve as ex-officio members. The responsibilities of the board of Christian education include:

- (1) Selection and placement of teaching personnel.
- (2) Providing helpful reading materials for teachers.
- (3) Providing opportunities for the educational staff of the church to attend leadership conferences and training schools.

12. Nominating Committee

A growing number of churches have a nominating committee whose responsibility is to study the year-round personnel needs of the church, listing the many jobs for which the church needs leadership, listing the people who have talent and trying to see that each member has something to do that is in keeping with his responsibility and training. Such a committee should discover new talent and study the qualifications of its nominees. In building a slate of officers it is well to name at least two nominees for each position.

13. Women's Work

The plan of the local women's work organization calls for a cabinet of women's work with director or president (may have vice-president), secretary-treasurer, director of missions, director of aid service, director of home builders, director of peace and temperance, and director of Bible study. The women's work cabinet will meet frequently as a committee to plan for all the interests included in women's work.

Women's work in the local church will find its greatest expression of service when it co-operates fully with the local church organization. Women's work should be represented on the church cabinet or administrative board by the local women's work director or president.

Women's work of the local church co-operates with district, regional and national women's work organizations.

14. Men's Work

The men's work may organize either through a men's Bible class or through a separate organization including all adult males. They should co-operate with the district and brotherhood organizations. They will promote father and son relations, missions, church plant improvement in co-operation with the trustees and finance boards, com-

munity service projects, and such other matters as may be agreed upon.

15. Adult Director

The adult director will seek to correlate the work of the agencies including adult church school classes, men's work, women's work, young adult groups, and other groups planning for work. He will encourage an aggressive adult program attempting to meet the unmet needs.

16. The Youth Department

The youth department includes two distinct age groups—the intermediates or junior high group, ages 12 to 14, and young people, ages 15 to 24, often known as the B.Y.P.D. The programs of both groups center around the Sunday-school classes, Sunday or weekday meetings for study and discussion, social activities, and service projects. The youth director or adult adviser supervises all of these activities.

The intermediate superintendent—or where there is none, the Sunday-school teacher—bears the major responsibility for planning the program for intermediates. A cabinet elected by the young people and usually comprising a president, a vice-president, a secretary, a treasurer, and the chairmen of the program, service, social and worship committees, plans the activities of the B.Y.P.D. along with the adult adviser and teachers of young people's classes.

17. The Children's Department

The children's department includes all children from birth through eleven years of age and should be organized into classes and departments in harmony with the need as indicated by the number of children, available leadership, and space available. In each church there should be a council or cabinet made up of all children's workers, a representative of the parents of the church, and a director of

children's work or an annually elected chairman, with the pastor and the Sunday-school superintendent ex-officio.

This cabinet or council should meet monthly or as frequently as deemed necessary to plan for the total needs of the children of the church and Sunday school.

If there is a director of children's work, she should be appointed annually by the board of Christian education or other official church body and should be an ex-officio member of this same body.

18. Leadership Training

The church should provide training for all present and prospective workers. The following are some of the methods that may be used:

(1) Workers' conferences. It is recommended that there shall be a workers' conference which meets monthly, or at least quarterly, and which is composed of the pastor or Sunday-school superintendent, all general officers of the church and Sunday school, and all teachers and committee members. It should be planned for by an officially designated committee, of which the chairman is the pastor or the Sunday-school superintendent.

(2) Placing in the hands of trustees, treasurer, janitor, etc., a pamphlet or book dealing with the work of his or her particular office.

(3) Discussion groups in which the functions of various officers are considered.

(4) Personal interviews by the pastor or some other competent person, concerning the work involved.

(5) The local church or community training school.

(6) A workers' library.

(7) The Elgin Loan Library.

19. The Sunday School or Church School

The Sunday school is the educational arm of the church. The superintendent is in charge of this program and works

in co-operation with the minister. The major responsibilities of the superintendent are:

(1) Plan for worship services as needs dictate.

(2) Act as executive head of the entire school. The directors or age-group superintendents form the executive council.

(3) Provide along with the board of Christian education and other school leaders for the proper functioning of the church school program.

(4) Serve as a member of the board of Christian education by virtue of his office.

20. Other Committees, Boards, Directors and Officials

These may be provided by the church as needed. Among those often found necessary other than the ones mentioned elsewhere are: missionary, ministerial, evangelism, flower, library, music and worship, historical, literature sales, building, etc. For duties of the ministerial board, see Ministerial Placement and Policy, chapter IV, 2.

21. Council Meetings

The prosperity of the local church depends much on the proper handling of its business affairs. Meetings for this purpose should be held at stated times. It should be clearly understood who is responsible for preparing the business for these meetings. The elder and the clerk are in the last analysis responsible for this important task. Certain matters should be considered by the administrative leaders before they are brought to open council. Naturally the presiding officer is the elder.

22. Midweek Service

The midweek service can serve in a variety of ways. Some churches enjoy a worth-while weekly prayer meeting experience. In a number of churches there is a group of persons who find spiritual uplift in an informal prayer service. This opportunity should be made available.

The midweek service can be used as a church night providing opportunity for choir practice, committee meetings and social affairs. Program suggestions for these programs may be secured from the general boards.

23. Instructing in Church Membership

Elders and pastors should take great care in instructing for church membership. Preparatory classes should be held for applicants. Material for these classes may be secured from the Board of Christian Education, Elgin, Ill. Our historic ideals should be emphasized. The applicant should make a definite commitment on these great principles in the presence of the officials of the church.

Unofficial Summary of the Church's Doctrinal Position

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and the resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual, and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly, in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

(See also chapter three, section six, on receiving members into the church.)

24. When Members Do Wrong

(A. M. Minutes, 1937)

The purpose of church discipline is to save the wrongdoer (2 Thess. 3: 11-15; 1 Thess. 5: 14; 2 Cor. 2: 5-11) and to maintain the moral standards of the church (1 Cor. 5).

Though all Christians come short of perfection, "persons who disgrace themselves and the church by doing the immoral or unchristian act should be disciplined."

The responsibility for guiding church life and disciplining erring members rests primarily on the elders and pastors (2 Tim. 4: 1-5). Let elders and pastors proceed according to Matt. 18 in the spirit of prayer, seeking the wisdom and guidance of the Holy Spirit. "In case of grave offenses or where the pastor or elder fails to convert the erring member, they should counsel the official body and the church." All the resources of the church should be brought to bear in order that the erring may be reclaimed and the purity of the church be maintained.

25. Reinstating Members

When a person who has been disfellowshipped desires to reunite with the church, the minister will investigate the cause of his loss of fellowship, if he does not already know. The church that withdrew fellowship should give its permission for the party to be reinstated. The confession and desire for renewal of membership should be given to the minister in charge of the church, and, if he feels it advisable, to the official board. It is generally not necessary to go into the details of the matter in a public meeting.

The minister may express before the congregation the desire of the individual to renew his Christian vows, giving such details as the case may merit. After this he may ask: "Is there any reason why this person should not be restored to full fellowship?" This should be followed by a prayer of thanksgiving, consecration, and guidance. After the prayer, either before or after dismissal of the congregation, opportunity may be given for a friendly, personal greeting and welcome by the individual members of the church.

26. Rules of Order

The method of transacting business in deliberative bodies is sufficiently indicated for ordinary purposes in the following summary of the most important points involved. Robert's Rules of Order may be consulted for more complete information.

(1) The presiding officer in a deliberative assembly is known as chairman, president, and so forth. In religious assemblies he is often called the moderator.

(2) The moderator is generally assisted by a clerk or secretary, who arranges the items of business and records the proceedings, called minutes. When much reading is required there is a special officer called the reader, or reading clerk.

(3) Questions are ordinarily decided, on motions made and seconded, by a majority vote.

(4) Informal and unimportant matters are often disposed of by common consent, indicated by silence. Sometimes the presiding officer may ascertain the will of the meeting on any point by submitting it to vote without the formality of a motion. But the usual method should be followed in all matters of importance or whenever someone objects to any departure from it.

(5) In matters of exceptional importance, especially where a change from a former policy is involved, a two-

thirds majority may be required for the adoption of a motion.

(6) Any person desiring to make a motion or to speak on any question before the meeting shall rise, address the moderator and secure his recognition. Motions may be seconded without this formality.

(7) When the moderator has stated a motion, duly made and seconded, or caused it to be read, it is in the possession of the meeting, and cannot be withdrawn or removed from consideration except by action or consent of the meeting.

(8) With certain exceptions motions are always subject to debate before being put to vote. Two important exceptions are a motion to adjourn and a motion for the previous question.

(9) The moderator decides when debate on any motion shall close, but any member may move the previous question.

(10) When a motion for the previous question has been carried, discussion on the question ceases and it is put to vote.

(11) A question of order may be raised by any member and is decided, without discussion, by the moderator as follows: "The point is well taken," or "The point is not well taken."

(12) If the ruling of the moderator is not satisfactory, it is the privilege of any member to appeal the decision. If the appeal is seconded, the moderator states the question: "Shall the decision of the chair stand as the judgment of the meeting?" After having been open for debate, it is decided as any other question.

(13) When it is desired to dismiss a matter without passing on the merits of the question, a motion may be made that it be indefinitely postponed, or that it lie on the table, or that it be respectfully returned. The effect of all three actions is the same, except that when a ques-

tion is "tabled" it may, on motion, be taken up again later. When a question is "returned," it is regarded as not having been considered and does not appear in the minutes.

(14) A motion to adjourn is always in order, except when a member is speaking, when voting is in progress, or when no business has been transacted since a motion to adjourn has been voted down.

(15) Any action may be reconsidered, provided the motion for reconsideration be made by a member who voted with the prevailing side. The passing of such a motion does not reverse the former action, but places the subject before the meeting as if it had not been acted upon at all.

(16) When it is desired to change the form or purport of a motion already before the meeting, this may be done through a motion to amend. The adoption of such a motion, proposing the desired changes, does not dispose of the matter, but merely places the original motion before the meeting in its amended form.

(17) When a motion is before the meeting, a motion of entirely different purport, but pertaining to the same matter, may be offered as a substitute. The passing of a substitute motion disposes of the question. The failure of such a motion leaves the original motion before the meeting.

(18) Any subject may be referred to a committee when more careful consideration is required than can be given in the meeting. The entire disposition of the matter may be entrusted to the committee, or, as usually, the committee may be instructed to study the subject and report its findings to a later meeting.

(19) The more common methods of taking a vote are by a vocal response, by raising the hand, or by standing.

(20) In cases of special importance or delicacy the voting is done by ballot.

(21) The ballot method is commonly used in the election of all important officers, the members simply writing on the ballots the names of the persons for whom they wish to vote.

(22) Elections may be facilitated by nominations made in the open meeting or by a committee previously appointed for this purpose. It is not advisable, however, to make nominations for the most important officers, such as presiding elder, or in any case where it is not satisfactory to all concerned. When there is a long list of offices to be filled, for which nominations have been made, progress may be facilitated by numbering the names and posting them where they can be seen by all, so that they may be voted for by writing the numbers only. Sometimes ballots are used on which the nominations have been printed, with blank spaces for writing in other names.

(23) It is sometimes found desirable in deliberative bodies to limit the length of speeches, as well as the number a member may make on the same subject.

(24) Members should stand while addressing the moderator or the assembly, as, of course, the moderator should in addressing the assembly or any member. In very small assemblies, as committees, this rule is not commonly observed.

CHAPTER THREE

FORMS, CEREMONIES, AND STATED MEETINGS

I. FORMS AND CEREMONIES CENTERING IN HOME LIFE

1. Marriage

The Church of the Brethren regards marriage as an institution of divine origin and has always upheld and sought to preserve the sanctity of the home and the marriage relationship. It is a bond of true love resting upon the innate needs of man and woman and therefore of human society. It cannot be set aside by any human authority. The church regards moral unfaithfulness as the only justifiable basis for severing the marriage relation. The church holds that marriage should issue in affectionate home and family life and in the rich and tender relationships of parenthood (Gen. 2: 18; Matt. 19: 4-6; Eph. 5: 22-31. A. M. Minutes, 1933, pp. 10, 11).

A. A Marriage Service

The persons to be married standing together, the woman at the left hand of the man, the minister shall say:

Dearly beloved, we are gathered here in the presence of God to join this man [or name] and this woman [or name] in marriage, which is a sacred and honorable relationship, ordained of God, designed for the well-being and happiness of mankind, sanctified and blessed by our Lord Jesus Christ, who declared that a man should leave his father and mother and cleave unto his wife. Wherefore it should be entered upon

reverently, discreetly and in the fear of the Lord. Into this sacred and happy relationship these two persons come now to be joined.

Let us pray. Our heavenly Father, thou who art the source of our deepest joys, be pleased to bless us with thy presence on this occasion. We pray thee to hallow the affection which has drawn this man [or name] and this woman [or name] to each other. Strengthen and ennoble it through the sharing of responsibility. Steady and deepen it through toil and self-discipline. Purify and enrich it in the crucible of our inevitable pain. Lift it to the heights of which love is capable through its devotion to the achievement of thy will in this, thy world. Through Jesus Christ our Lord. Amen.

Then the minister shall say to the man and the woman:

In token that you have well considered the covenant you now make, and that your hearts are united in sincere affection, you will join right hands.

The minister shall then say to the man:

M....., do you take N..... to be your wedded wife? Do you promise to love, honor and cherish her; to cultivate for her sake all manly virtues; to be considerate of her happiness and in all things to seek her welfare as you seek your own, so that by God's grace you may together build a happy home? Do you pledge yourself thus honorably to her, to be her husband in good faith as long as you both shall live?

The man shall answer: I do.

The minister shall then say to the woman:

N....., do you take M..... to be your wedded husband? Do you promise to love, honor and cherish him; to cultivate for his sake all womanly graces; in all things to esteem his happiness as your own, so that by God's grace you may together build a happy home? Do you give yourself thus loyally to him, to be his wife in good faith as long as you both shall live?

The woman shall answer: I do.

Let us pray. Eternal God, our heavenly Father, we invoke thy blessing upon these who this day have pledged their love one to the other. "Bless Thou these hands united, bless Thou these hearts made one; unsevered and unblighted may they through life go on."

May their love be strong and pure and holy. May it burn with ever-increasing intensity until it fuse their lives into perfect oneness.

Make them wise to weigh the values of life and may no glamour of cheaper pleasures rob them of the wholesome delight and inward satisfaction which loyalty to the best alone can give. Help them to master the high and holy art of unselfishness, and may each vie with the other in kindly consideration and understanding love.

Grant them, our heavenly Father, to grow in reverence for each other and for thee. Send upon their home tranquility and peace. Guide their steps through all joy, danger and adversity and may they

live together in holy love and to thy glory until life's end, through Jesus Christ our Lord. Amen.

The minister shall then say:

Forasmuch as M.....and N..... have solemnly pledged themselves to live together in holy wedlock, and have declared the same before God and these witnesses, by the authority committed unto me as a minister of the church of Christ, I now pronounce them husband and wife, according to the ordinance of God and the law of the state; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then causing the husband and wife to join their right hands, the minister shall say:

Whom therefore God hath joined together, let no man put asunder.

And the minister shall pronounce this benediction:

The Lord bless, preserve and keep you: the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace, that you may so live together in this life that in the world to come you may have life everlasting. Amen.

B. The Episcopal Marriage Service*

At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left the minister shall say:

*This ceremony is found in the Book of Common Prayer, and is reprinted by the permission of the Custodian of the Prayer Book.

Dearly beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony; which is commended of St. Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And, also, speaking unto the persons who are to be married, he shall say:

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

If no impediment shall be alleged, the minister shall say to the man:

M., Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer: I will.

Then shall the minister say to the woman:

N., Wilt thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer: I will.

Then shall the minister say:

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner: The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:

I, M., take thee, N., to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:

I, N., take thee, M., to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man

shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the minister, shall say:

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, the man leaving the ring upon the fourth finger of the woman's left hand, the minister shall say:

Let us pray. Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

Then shall the minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the minister speak unto the company:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add his blessing, the candidates kneeling, and the minister putting his hands upon their heads:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

C. The Presbyterian Service*

Dearly beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy Marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified Marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall forsake his father and mother and cleave

* This ceremony is from the Book of Common Worship, revised, and is used by the courtesy of the Presbyterian Church in the United States of America.

unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other and for their household in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as heirs of the grace of life.

Then, speaking unto the persons who are to be married, the Minister shall say:

Forasmuch as you have come hither to be made one in this blessed estate, I charge you both, that if either of you know any reason why you may not rightly be joined together in Marriage, you do now acknowledge it. For be well assured that if any persons are joined together otherwise than as God's Word allows, this union is not blessed by Him.

Let us Pray.

Almighty and ever blessed God, whose presence is the happiness of every condition, and whose favor sweetens every relation; we beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of Marriage. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart for their new estate; and grant unto them, now in the hour of their affiance and throughout their wedded life, Thy heavenly guidance; through our Lord Jesus Christ. Amen.

Then the Minister shall say to the Man:

....., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith and tenderness, to live with her and cherish her, according to the ordinance of God, in the holy bond of Marriage?

The Man shall answer: I will.

Then the Minister shall say to the Woman:

....., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him and cherish him, according to the ordinance of God, in the holy bond of Marriage?

The Woman shall answer: I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the father (or guardian or any friend) of the Woman shall put her right hand into the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after him as follows:

I,, take thee; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I,, take thee;
To be my wedded husband; And I do promise and
covenant; Before God and these witnesses; To be thy
loving and faithful wife; In plenty and in want; In
joy and in sorrow; In sickness and in health; As long
as we both shall live.

Then if a ring be provided, it shall be given by the Man
to the Woman, and by the Woman to the Minister, who
shall then return it to the Man, who shall put it upon the
fourth finger of the Woman's left hand, saying after the
minister:

This ring I give thee, In token and pledge, Of our
constant faith, And abiding love.

Then the Minister shall say:

Let us pray.

Most merciful and gracious God, of whom the
whole family in heaven and earth is named; bestow
upon these Thy servants the seal of Thine approval,
and Thy fatherly benediction; granting unto them
grace to fulfil, with pure and steadfast affection, the
vow and covenant between them made. Guide them
together, we beseech Thee, in the happy way of right-
eousness and peace, that loving and serving Thee,
with one heart and mind, all the days of their life,
they may be abundantly enriched with the tokens of
Thine everlasting grace, in Jesus Christ our Lord.
Amen.

Our Father which art in heaven, Hallowed be thy
name. Thy kingdom come. Thy will be done in
earth, as it is in heaven. Give us this day our daily

bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Then shall the Minister say unto all who are present:

By the authority committed unto me as a Minister of the Church of Christ, I declare and are now Husband and Wife, according to the ordinance of God, and the law of this State: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then causing the Husband and Wife to join their right hands, the Minister shall say:

Whom God hath joined together, let no man put asunder.

And the Minister shall pronounce this blessing:

The Lord bless you, and keep you:

The Lord make His face shine upon you, and be gracious unto you:

The Lord lift up His countenance upon you, and give you peace:

Both now and in the life everlasting.

Amen.

Notes on the Marriage Service

The minister should familiarize himself with the details and the usual procedure of the marriage service. He should be in a position to advise in matters pertaining to the service. The marriage ceremony should be beautiful and impressive, carefully planned and rehearsed, so that those participating may be familiar with the order of service. The following may be of value:

1. Marriage laws differ in the several states. In some an official certificate from the probate judge conferring legal authority to marry is necessary. Before consenting to perform a marriage ceremony in any state the minister should inform himself definitely in every case; otherwise serious embarrassment may result.

2. Ushers are responsible for seating guests, lighting candles, and other details of this character.

3. The best man serves the groom. He looks after the license, fee, trunk, cars, etc. The minister may consult him concerning any detail of which he is uncertain.

4. The procession is in the following order:

The minister

The groom and best man

The ushers (men)

The bride's maids (single)

The maid of honor

The flower girls

The bride alone or with her father or another

5. In the recessional the bride takes the right arm of her husband and they leave the altar followed by the maid of honor alone, the flower girls side by side, the bride's maids and last the ushers. The only man and woman advancing side by side should be the wedded pair. The best man and the minister return to the side room from which they came after which the best man hastens to meet the wedding party in the vestibule.

6. The minister usually takes his place for the ceremony from the most convenient entrance when the processional music begins if he does not enter with the bridal party.

7. The bride stands always at the left of the groom and takes his left arm when given away by her father. If not given away, she takes the arm of the groom when she first comes to the altar.

2. Wedding Anniversaries

In a day when so many homes are broken, it is significant that so many do withstand the strain and stress of life. These old homes are life's bulwarks against the enemies of the truest and best.

Homes, where love never grows old, where husbands grow into Christlikeness, and where wives remain kind and considerate to the end, deserve to be honored by the church. Husband and wife will honor each anniversary if their marriage has been a happy one. By the twenty-fifth anniversary, at least, neighbors and friends will be helped by a carefully planned home event. When the years reach the half-century mark, and the couple merit it, the church may well honor the occasion.

We do not recommend a regular wedding ceremony, but suggest six parts for a brief and impressive occasion.

(1) The introduction to the service should be well-chosen words by the minister. The poem by Edgar A. Guest entitled *Home* would be appropriate where the service is held in the home of the couple.

(2) Following the introductory, heartfelt words of the minister, a beautiful testimony from the husband, followed by one from the wife, would be an effective sermon to all. Many cannot express themselves effectively, or lack the courage to speak in public. In such case the minister may form a helpful statement after a heart-to-heart talk with the couple concerning the wonderful experience of their married life.

(3) After this the minister may say:

(a) This occasion tells us, Mr. (Brother), that you have greatly appreciated through the years the love, comradeship, faithfulness, and loyalty of this pure, true, and generous-hearted woman. Do you realize that such

a companionship is a gift of God, and will you never cease to thank him as the source of every good and perfect gift?

(b) This occasion likewise proves that you, Mrs. (Sister), are grateful for the loyalty, devotion, and support of a pure, strong, sympathetic and manly husband. Do you realize that true manhood finds its example and ennobling power in the Man Christ Jesus, and will you ever thank your heavenly Father for this gift of Christian manhood?

(4) Then the minister may place his hand on the clasped hands of the couple and offer a well-worded, thought-out, heartfelt prayer of thanksgiving and petition.

(5) After the prayer the minister may offer a word of commendation, and best wishes for the years ahead, realizing that the days may be few.

(6) Special singers may then sing such songs as *Silver Threads Among the Gold*, *I Love You Truly*, or some old song that has blessed the family through the years, as *Rock of Ages*.

3. Home Dedication

(1) A period of friendly fellowship, may be followed by a few songs.

(2) Greeting by the host (his own or the following):

It is a great privilege to welcome you to our new home. We have long planned for this hour, and now we are happy to have you here. God has been good. It is he who has made this home possible; and we want it dedicated to the Lord and his work. We want this to be a Christian home; a place where the ideals

of Christ rule, and from which his spirit of love and goodwill can go forth to bless and brighten the lives of our neighbors and friends. What we enjoy we want to share with you; so come to see us often.

Because this is a happy fulfillment of our dreams, and because we realize that this house cannot be a real home without the blessings of the heavenly Father and the ministry of the church, we have asked our pastor to help dedicate it to the Lord. The pastor will now take charge.

(3) Invocation by pastor.

(4) Response by pastor.

It is a joy to know that our brother and sister so gratefully acknowledge the blessings of the heavenly Father. The church appreciates her Christian homes, without which she would cease to exist. Good homes and the church are mutually dependent on each other. Nothing can take the place of a happy home. Bethany was the home of Mary and Martha and Lazarus. *Bethany* means a place where Jesus loves to be. He always loves to be in a godly home. How blessed the place where he is "the unseen guest at every meal and the silent listener to every conversation."

True family affection is the strongest and most beautiful tie. A Russian novelist said he would give up all his reputation, all his books, and all his genius, if there were only a woman who cared whether he came home at night. Recall the beautiful story of Ruth and Naomi. "And she said,

Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her" (Ruth 1: 15-18).

Here, depending on the length of the service desired, several things may be done. (a) A male quartet or the group might sing Home, Sweet Home. (b) The pastor might read the poem, Home, on page 70. (c) Hymn for a Household (page 69) might be read by the mother or some other member of the family.

(5) Act of dedication by pastor and family.

To the heavenly Father, whose gracious providence has made this blessed occasion possible, we dedicate this home; to his Son, whose ideals and saving grace make possible true love and unfaltering devotion, we dedicate this home; and to our church, whose ministry has brought us this saving message, we dedicate this home. We thank God for our neighbors and friends who have shared our joys and sorrows and whose lives make this a good community in which to build our home. We pray that this place may grow ever more sacred to each member of our family; that it may be a shelter from the storms of life, a place where waning faith and

dying courage may be rekindled, and a rock on which to stand in our efforts to help make a better world.

(6) Prayer of dedication by pastor.

Use the prayer by Henry van Dyke (page 71), one of your own, or the following:

*HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!
Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!

—Daniel Henderson.

(7) Lighting the home fires.

The pastor takes a large candle which represents the church. He lights it saying:

May this candle represent the church, and the light which it gives, the light from him who said, "I am the light of the world."

* Used by permission of the author.

Then let the members of the family step forward, each holding a candle. The candles might vary in size according to the ages of the children. As the pastor touches the light to the father's candle and he to the mother's and she to the children's according to age, the pastor says: "May the light of Christ as given by his church be a lamp unto your feet and a light unto your path."

Then the father, or father and mother, may set on fire the fuel in the fireplace, or if no fireplace, set the candles in candle holders on mantel or table; the father or mother or the family in unison saying: "May this light of Christ illumine our home each day and may it guide us to the end of the way."

(8) Benediction.

The Lord bless you and keep you: The Lord make his face to shine upon you and be gracious unto you: The Lord lift up his countenance upon you and give you peace: Both now and in life everlasting. Amen.

Supplementary Helps

*HOME

The road to laughter beckons me,
The road to all that's best;
The home road where I nightly see
The castle of my rest;
The path where all is fine and fair,
And little children run,
For love and joy are waiting there
As soon as day is done.
There is no rich reward of fame
That can compare with this:

* From "Just Folks." Copyright, 1917. Used by permission of Mr. Guest's publishers, The Reilly & Lee Co., Chicago, Ill.

At home I wear an honest name;
My lips are fit to kiss.

At home I'm always brave and strong,
And with the setting sun
They find no trace of shame or wrong
In anything I've done.

There shine the eyes that only see
The good I've tried to do;
They think me what I'd like to be;
They know that I am true.

And whether I have lost my fight
Or whether I have won,
I find a faith that I've been right
As soon as day is done.

—Edgar A. Guest.

*PRAYER OF DEDICATION

With loving hearts we bless thee
In praying and praising, in giving and receiving,
In eating and drinking, in singing and making
merry.

In parents' gladness and in children's mirth,
In dear memories of those who have departed.
In good comradeship of those who are here,
In kind wishes for those who are away,
In patient waiting, sweet contentment, generous
cheer;

God bless every one this day

* Copyright by Charles Scribner's Sons, New York. Used by special permission.

With the blessing of Jesus,
By remembering our kinship with all men,
In well wishing, friendly speaking, kindly doing.
By cheering the downcast,
By adding love's sunshine to twilight.
By welcoming strangers,
By keeping the music of the angel's song in this
home:

God help us every one to
Spread abroad the blessing of Jesus. Amen.

—Henry van Dyke.

Vocal solo: Bless This House.

4. Consecration of Little Children

(A. M. Minutes, 1931. Pages 6, 7)

A. General Statement

“We recommend that churches that hold services for the consecration of children also emphasize the idea of the consecration of parents as well as the consecration of the congregation to the interests of its childhood. These services should be held at regular intervals, perhaps twice each year. We think that Christmas and Mother's Day, or Children's Day, would be appropriate occasions. They should be planned with great care. They should be simple, brief, and beautiful. They can best be held in connection with the regular church service, preferably being substituted for the opening worship program. All the details should be explained to the parents in advance. The service should open with the usual prelude or hymn. As this is concluded the pastor should come into the church followed by the parents with their children. As they enter, the pastor may read or quote from memory appropriate verses of Scripture. He should speak slowly but clearly and tenderly. The pastor's word to the parents

should be brief, but with clear intimation of their responsibility. There should follow the declaration by the parents, a brief charge by the pastor, a prayer of consecration, and as the parents file out, or to their seats, there may be an appropriate hymn by the congregation or choir, special music, or organ postlude. Soft music could appropriately accompany the entire service. After the music, the minister will enter the pulpit and make an announcement to the congregation like this: 'We have just witnessed the consecration of John Milton, son of Brother and Sister John Doe, and Martha Miriam, daughter of Brother and Sister William Blank. Certificates of consecration will be issued to these parents as a memorial of this service. May God bless these children and make them a blessing.'"

B. A Suggested Form of Service

PRELUDE: Hymn, O Thou Whose Feet Have Climbed (Brethren Hymnal, No. 390).

PROCESSION: (The minister, followed by the parents with their children. The minister quoting Mark 10: 13-15.)

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

CONSECRATION CHARGE:

The minister:

God has intrusted this precious child (these children) into your care. He (she, they) is (are) as plastic clay in your hands to be shaped into a fit

vessel for his service. Do you now present this child (these children) before God in solemn consecration?

The parents shall answer: "We do."

The minister:

Do you consecrate yourselves as parents to the task of rearing your child in the "nurture and admonition of the Lord"?

The parents shall answer: "We do."

* The minister:

Do you promise to instruct this little one in the Christian way of life, and to the best of your ability, provide a home atmosphere of devotion and prayer, and by your personal example lead him finally through confession and baptism into the fellowship of the church?

The parents shall answer: "We do."

The minister:

Since you have solemnly promised before God and these people to rear this child for the service of Christ and to consecrate yourselves to this sacred task, I therefore charge you to be faithful to these solemn vows which you have made and to engage all help of home, family, and church to the end that God's will may be done in this tender life. May the blessing of God rest upon you. As we pray, will the congregation stand in consecration of itself to the spiritual welfare of these children?

* When several children are in service change words to suit the occasion.

PRAYER OF CONSECRATION:

Oh, thou Master of us all, we beseech thee to bless this little one as thou didst bless little children during thy earthly ministry. Grant thy grace unto these parents that they may discharge faithfully the duties of home and family life. Guide them by thy Holy Spirit that they may always feed the lambs of thy fold with spiritual food. Holy Father, consecrate them unto the truth, the way, and the life as revealed in Christ Jesus, our Lord. Amen.

RECESSION: Hymn, I Think When I Read That Sweet Story of Old (Brethren Hymnal, No. 398), by the congregation as minister enters the stand and parents withdraw.

C. Additional Helps for Consecration of Children

If desired the minister may say just before the prayer of consecration:

What name hath been given to this child?

Then the minister, laying his hand upon the child and repeating the name, may say:

N....., I dedicate thee to God and to the service of his kingdom, in the name of the Father, and the Son and the Holy Spirit. Amen.

At this time the minister may, if he so desire, place in the hands of the children or parents one or more of the following gifts, saying as he does so:

In recognition of your dedication to God this day, we present you with this *white flower*, the symbol of your innocence, praying that your pure soul may ever remain as stainless as this beautiful flower;

This *Bible* (or *Testament*) with your name inscribed therein; from which your parents will teach you the way of life;

And this *certificate* of your dedication, to remind you in days to come that your parents dedicated you to the Lord in your early childhood.

(Certificates may be secured from the Brethren Publishing House. Another service with certificate form entitled *For This Child I Prayed* may be secured from the Brethren Publishing House for 25c.)

II. THE ANOINTING SERVICE

Scriptural Background

The anointing for healing in the name of the Lord is a neglected doctrine. While physicians, with nurses and friends, do much to relieve and assist those suffering with physical ailments, only God can heal. The afflicted Christian can do nothing better than to trust in his power for healing. The anointing should assist this attitude to prevail.

In the Old Testament, anointing with oil was observed as an act of consecration (Ex. 40: 9-11).

Officials of both state and church were inducted into office with an anointing service (Ex. 40: 15; 1 Sam. 16: 12-13).

The laying on of hands symbolized the bestowment of the Holy Spirit (Acts 6: 6; 1 Tim. 4: 14; 2 Tim. 1: 6).

These symbols, though ancient, were used by Jesus and his apostles along with the prayer of faith at the occasion of the anointing of the sick. Since only God heals, a symbol and service which emphasizes this fact should be appreciated by the sick and should be encouraged by the ministers. The only worthy desire to live is that one

may continue to love and serve God and man. The anointing service should aim at consecration to the unfinished task. The Church of the Brethren values the following (Matt. 4: 23; Mark 6: 5, 7-13; James 5: 13-18), and anoints the sick, having faith, for the healing of their bodies and for spiritual growth and inspiration. Numerous testimonies of healing could be given. The Lord honors faith in him and his promises.

First Anointing Service*

The following is a suggested form for the anointing service:

- (1) Preparation of the one to be anointed
 - (a) By Scripture and prayer.
 - (b) By giving a privilege for confession of sin and the rededication of life.
- (2) The Act of Anointing
 - (a) Placing a few drops of oil on the head of the individual for:
The increase of faith
The forgiveness of sin
The restoration to health
 - (b) The elders now place their hands on the head of the sick and pray for consecration and recovery.
- (3) The Benediction of Praise
 - (a) An appropriate hymn (sung softly)
 - (b) A benediction of hope.

Second Anointing Service

- (1) Brief remarks.
- (2) If conditions are favorable, a hymn may be sung, such as Jesus Lover of My Soul, Rock of Ages, or Nearer, My God, to Thee.
- (3) Scriptures—Your own selection or the following:
And he calleth unto him the twelve, and began to

* J. W. Lear.

send them forth by two and two; and he gave them authority. And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them (Mark 6: 7, 12-13).

And by the hands of the apostles were many signs and wonders wrought among the people. . . .

Insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one (Acts 5: 12, 15-16).

And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover (Mark 16: 17-18).

Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed (James 5: 14-16).

(4) Examining the Patient

(In order to make sure of the applicant's preparation of heart to receive the great blessing of this service, the minister should inquire into his (her) spiritual condition (Acts 14: 9).

Dear brother (sister), you have heard something of what the Word teaches concerning the healing power of God, through the Holy Spirit.

So far as you know, are you at peace with your God, or is there anything that might prevent you from receiving the great blessing in store for you?

Are you ready now to commit your case absolutely into the hands of the Lord as the Great Physician of the body, as well as of the soul?

All may join in a season of prayer for the true preparation of heart to enter most fully into the service.

First Form of Anointing Ceremony

In 1860 the Annual Meeting suggested the following procedure:

"Then the sick member is raised to a sitting posture, and the elder brother reacheth forth his hand, and the other brother pours oil upon it, which he, the first, puts upon the head of the sick, and thus three times, saying the words of the apostle, Thou art anointed 'in the name of the Lord,' unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins, or as the Lord may give utterance."

Second Form of Anointing Ceremony

Following the prayer, the elder who leads the service, taking the vial of oil in his hand, pours out a portion of it on the head of the sick, saying as he does so:

Beloved brother (sister), upon this declaration of your consecration to God and of your commitment of all your bodily and spiritual ills to Christ as the Great Physician, you are anointed in the name of the Lord, for the healing of all your bodily diseases, and for the forgiveness of all your sins.

Then the elders lay their hands upon the patient's head, as in an ordination service, and each elder prays, as led by the Spirit, definitely committing the patient's condition to Jesus Christ our Lord, for him to be the Physician in charge of the case.

Following the ceremony, the company may unite in singing some appropriate hymn.

III. ELECTING, LICENSING AND INSTALLING CHURCH OFFICIALS

1. Licensing Ministers, Brethren and Sisters

Authority for and Procedure

(A. M. Minutes, 1942)

"When one desires to administer the teaching function as a pastor or an evangelist, . . . that one should be set apart or licensed by an action of the church and should receive training for such service. One having this desire may volunteer. This application should be made in writing, with reasons attached, to the official board of the church. Members of the district ministerial board should be informed and the two boards should examine the volunteer with reference (a) to his or her aims, (b) to natural ability, (c) to moral and spiritual fitness, (d) to willing preparation for the duties of the ministry. If and when these boards are satisfied that the applicant qualifies, he or she shall be licensed as directed in the minutes of the Annual Meeting and the order of service as printed in the Minister's Manual.

Such licentiate should not be ordained to the ministry until ready to take up active service.

"If in the judgment of the official board, there is material in the congregation, but such party does not volunteer, the local board should request the district board to assist in holding an election. If the congregation makes a choice and the one so chosen accepts the call, the examination and the licensing shall take place as set forth above.*

"The classification of ministers in the Church of the Brethren shall be as follows: Licentiates, Ordained Ministers, and Ordained Elders."

(A. M. Minutes, 1922)

"We also decide that sisters, who are properly qualified, may be licensed by the church to preach. These licenses may be renewed from year to year. When, in the judgment of the church and the district ministerial board, their work and interest justify it, they may receive permanent licenses to preach."

Plan of Election

Election by the majority vote is desirable, and prayer and labor shall be freely given to make it possible. After the scriptures setting forth the qualifications of the ministry have been read and explained, and earnest prayer has been made for enlightenment and guidance, the vote of the church shall be taken. If one receives a majority of all the votes cast, he shall be declared elected. If no one receives a majority vote, at the judgment of the election board and the elder in charge, the one receiving the highest number of votes may be declared elected; or the facts may be reported to the church without giving names, followed by fervent prayer for spiritual guidance; also further teaching, if thought necessary, and the vote of the church shall be taken again, and if one does not receive

*See the note on page 151.

a majority vote, again another season of prayer may be engaged in and another vote taken. This may be repeated once or twice, and if one does not receive a majority vote, and it seems not good to the election board and the elder in charge to declare an election with a plurality vote, the election may be declared off.

Qualifications

(A. M. Minutes, 1917)

1. Moral and Spiritual: 1 Tim. 3:1-7; 1:18-20; 2 Tim. 2:2-4; Titus 1:5-9. Above all, the minister should be spiritual; sound in the faith and doctrines of the New Testament—such as the inspiration of the Scriptures, the divinity of Jesus Christ, the atonement, regeneration, the condition of pardon, New Testament ordinances, etc. He should not be greedy of filthy lucre, not worldly-minded; but on the other hand, he shall have the mind of Christ, and withal willing to suffer hardship as a good soldier of Jesus Christ.

2. Mental and Educational: 1 Tim. 3:2; 2 Tim. 2:15; 3:15-17. The scriptures cited exhort every minister to make the preparation that will insure an efficiency approved of God. While we do not fix a standard of educational qualifications, we do encourage college and Biblical training: when necessary, the church should assist in obtaining it. To those elected to the ministry, who cannot reasonably acquire said training, we recommend a Home Study Course arranged by the Educational Board, the books to be secured through the Gish Committee. Those ministers who cannot avail themselves of these advantages, but who are rendering faithful service notwithstanding, are hereby encouraged to continue their fruitful labors, and the church should give them her fullest support.

Form to Be Used in Licensing

(A. M. Minutes, 1924)

When a church in business session has voted to license

one of her number to preach, the following form is suggested for the use of the officiating minister:

God has ordained that the gospel shall be preached. It is committed to the church to carry out his will. You have signified your promise to commit yourself to this high calling.

1. Do you willingly engage in this work from a love for God and anxiety for lost souls?

2. Do you accept the Bible as the Inspired Word of God and do you believe in the deity and the atoning sacrifice of Jesus Christ?

3. Will you strive to live in harmony with and teach the doctrine and principles of the Bible, as interpreted by the Church of the Brethren?

After the party has answered these questions affirmatively the officiating minister continues:

You are, therefore, by the authority of the church, authorized to preach the gospel. The prayer life and the study of God's Word are essential to your development and to fit you for a life work in the ministry toward which you should strive. Faithful obedience to the teaching of the Word is required of God's servants.

A short prayer of "consecration.

Certificate to Be Provided

(A. M. Minutes, 1922)

The Brethren Publishing House shall provide an appropriate certificate, which will be properly filled out by the

church and given to the brother or sister who is licensed to preach.

(This certificate may be secured from the Brethren Publishing House, Elgin, Illinois, and should be signed by the elder or pastor and the church clerk.)

2. Ordaining Ministers

Ordination to Be in Charge of the District Ministerial Board

(A. M. Minutes, 1927, 1942)

“The district ministerial board shall have in charge the ordination of ministers to the eldership approved by the elders of the district, and the installation of ministers from the licentiates in accord with the minutes of General Conference.”

Special Sermon at Ordination

(A. M. Minutes, 1917)

The duties of the minister to the church and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of ordination.

Qualifications

(See qualifications of licensed preachers, page 82)

Duties and Responsibilities

(A. M. Minutes, 1917)

1. There shall be two degrees in the ministry, to be known as ministers and elders. All ministers who, at the time of the adoption of this report, are serving in the first and second degrees, shall be designated as ministers.

2. The duties of the minister are to preach the Word, to administer baptism, to serve the communion in the absence of an elder or at his request; to solemnize mar-

riage, in brief, to assist the elder faithfully in the general work of the ministry (Eph. 4: 11-12; 2 Tim. 4: 1-5).

Form to Be Used in Ordaining Ministers

(A. M. Minutes, 1919)

Read one or several of the following scriptures: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 1-4; 3: 15-17; 4: 1-8; Titus 1: 5-9; Eph. 4: 11-16; Isa. 6; Jer. 1: 4-19; Ezek. 2; Matt. 9: 35 to 10: 42.

To the church: Dear brethren and sisters, God, by the Holy Spirit, calls men to serve him according to the gifts bestowed upon them; and to chosen servants he grants the grace of preaching the gospel. Unto the church he has given commandment, not only to pray for the increase of the ministry, but also to call those who having proved their fitness and sincerity, may serve in the sacred office, in order that men of pure heart and good conduct shall speak unto the edification of believers and building of the body of Christ. It is proper that all who are thus called should receive the approval of the church and an interest in the prayers of the members.

This, the [name of the church] having confidence in the religious conviction and experience, the sincerity of purpose and character, and the sufficiency of mental and spiritual gifts, has, according to the polity and forms of the Church of the Brethren, called [name of the brother] to the sacred office of the ministry.

(Here the candidate or candidates shall arise and stand

before the elder, until called to kneel in prayer. If the candidate is married, the wife also shall answer questions and is to be given the special charge indicated.)

Do you accept the Bible as the inspired Word of God, believe in the deity and the atoning sacrifice of Christ and promise to live in harmony with the doctrines, principles and practices of the Church of the Brethren?

Dear brother, God has by the Holy Spirit called you to the ministry, and you have declared your acceptance of his truth and your promise to abide in the teaching of the church. We, therefore, exhort you to a remembrance of the dignity and worth of the service to which you are called. We trust that you shall, by God's grace, give yourself wholly to this work to which God has called you, that you may be an ensample to the flock and a pattern for the people to follow. It will be your duty to preach and to teach, to admonish and exhort, to feed and to provide—in full, to be an undershepherd of the flock of Christ. The church authorizes you to preach and appoint preaching services, to administer the ordinance of baptism, to serve the communion in the absence of an elder, or at his or their request if present, to solemnize the rite of marriage; and in brief, to perform all the duties of a minister or pastor and those of an elder, except that you have no authority to install officers in a church, nor to preside at council meetings where official members are dealt with, nor to do work in the territory of an organized church without the consent of the

church or elder. You are invited to participate in the work of the church at large, except that you may not preside at a district meeting, nor act as a member of Standing Committee.

While you are invested with much authority you should not use it in an arbitrary manner, but submit to the church and older ministers with a proper and due humility. In accepting the ministry it is to be your purpose to be true to your calling, to maintain the dignity of the pulpit and the honor of the church, to serve, as far as possible, in the most needy fields, to be the servant of your Lord whose disciple and apostle you are.

To the wife: Dear sister, you, with your husband, are likewise specially called into the service of God and the church. In the duties and responsibilities that fall to him, you are to be a true helpmeet and colaborer in service. In your home, you should, by your devotion and loyalty, strengthen the heart of your husband and make a good report among all for him and his family. We exhort you to sincerity and holiness in life, that you may likewise be an example to the flock. You will have large opportunity for leadership and service in the church, especially among the sisters of the church, as you help them in their special problems, strengthen them for their special temptations, and increase the spirit of holiness in their lives. Thus you will also share the rewards and joys of a faithful servant (1 Peter 3: 1-6).

Do you [naming the brother and his wife] willingly and freely accept this, the ministry of God, from a love of God, a hunger for souls, and a desire for service? Do you promise to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

To the church: You have been led of God to call this young man into the ministry of the church. It is your duty, as a church, and it is incumbent upon the church at large, to make it possible for him to give the fullest measure of service to the kingdom. Thus you should provide him with the necessities of life that he may devote himself to the ministry of the Word, sustain him in the bonds of love and fellowship, strengthen his hands with prayer, and work with him as colaborers in Christ in the work of the church for the promotion of his kingdom.

Here the candidates and the church shall kneel in a prayer of mutual consecration. The ordained brethren shall with the laying on of hands, pray that God may consecrate and anoint them for the work to which they are called (A. M. Minutes, 1938). At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.

Ministerial Certificate

(A. M. Minutes, 1920)

This certificate should be provided by the district ministerial board and may be secured from the Brethren Publishing House.

3. Ordaining Elders

Authority and Method of Ordaining

(A. M. Minutes, 1890 and 1927)

1. The authority to ordain elders shall be vested in the elders of the state districts.

2. The elders assembled at district meeting shall consult as to the ordination of all elders to be effected in the district. If the majority of the elders decide that the ordination should be made, the matter shall be referred to the district ministerial board (to have in charge the ordination of ministers to the eldership approved by the elders of the districts—Conference Minutes, 1927) who shall go to the church and, in council with it if they find no gospel objections, the ordination shall be made.

3. The necessity of ordaining elders may originate with the officers of the church or the elders of the district.

Special Sermon at Ordination

(A. M. Minutes, 1917)

The duties of the minister to the church, and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of installation and ordination.

Qualifications

(See qualifications of licensed preachers, page 82)

Duties and Responsibilities

(A. M. Minutes, 1917)

The duties of the elder, in addition to the foregoing duties of the minister, are to feed the flock, to preside over council meetings, especially when official members are on trial, to anoint the sick, to have the oversight and general management of the church; in brief, to be a faithful shepherd to the flock, guarding their souls as one that must give an account, and be willing to serve in any capac-

ity authorized by the church (Acts 20: 28; 1 Tim. 5: 17; Titus 1: 5; James 5: 14).

When the minister proves himself faithful and efficient in his office, he shall be ordained elder; and when ordained, he shall pledge himself to live and labor in harmony with the accepted standards of the church in faith and doctrine and practice (1 Tim. 5: 22; Titus 1: 5; 1 Peter 5: 3).

Form to Be Used in Ordaining Elders

(A. M. Minutes, 1919)

(Read one or several of the following scriptures: Acts 20: 18-35; 1 Tim. 3: 1-7; Titus 2: 1-8; 1 Peter 5: 1-4; Acts 14: 23.)

To the church: Dear brethren and sisters, God, by his Spirit, not only calls men into the service of the ministry, but, when they are found efficient and faithful, he rewards them with a larger task. Therefore, unto the church he has given commandment, not only to set apart godly men to the ministry, but, when they have been proved and tested in service, to give them a larger field of usefulness. It is proper that those who are thus advanced and given heavier responsibilities, should receive the approval of the church and a consecration to the larger service.

This, the [name of the church] knowing the efficient and faithful service in office and the continued growth in spirituality and ability to serve, has, according to the polity and procedure of the Church of the Brethren, called [names of brother and sister] to be ordained to the sacred office of elder.

(Here the minister to be ordained, with his wife, may stand or remain seated, as desired, until called to kneel in prayer. The sister should answer all questions and be given the special charge.)

Do you again declare your faith, as when installed into the ministry, and accept the Bible as the inspired Word of God, believe in the deity and atoning sacrifice of Christ, and promise to live in harmony with, teach and uphold, the doctrines, principles and practices of the Church of the Brethren?

Dear brother, you have been called to the ministry and been found faithful. You are now ordained as a full minister, known in Scripture and among us as the elder. We trust that you may be conscious of the worth and responsibility of the office, and that this may induce in you a proper humility and a larger dependence and trust in God. We trust that you shall, by God's grace, give yourself wholly to this work, to which God has now ordained you, be an ensample to the flock, and godly in the sight of all men. The church authorizes and expects you to be responsible for the spiritual interests of the flock. You are the undershepherd of your Christ. It is your duty to preach and teach, to feed the flock, to perform all the ordinances and rites of the church, to comfort and anoint the sick, to have the oversight and general management of the church when chosen as presiding elder, to train and help your younger ministering brethren, and apportion such work to them as they are fitted for by experience and ability, to install officers and

preside at any and all meetings. In the local church you are to guard and be responsible for the interests and work of the church. In the church at large you are equal with any elder, and may serve in any capacity to which the church may deem it wise to call you.

While the church confers large powers upon you, may you be exhorted to use all of them always as one guided of the Lord, the one Head of the church whose we are, and with due respect for the opinions and work of your colaborers in the ministry. The true servant of God must always labor for the peace and unity of the church, ever willing to subordinate his own judgment and feeling for the progress of the kingdom.

To the wife: Dear sister, you have likewise been faithful in service, and with your husband, share the rewards of a larger opportunity. In the new duties and responsibilities that fall to him you will share as a true helpmeet and colaborer. We exhort you to a continued increase in holiness and a renewed willingness to be used in service. In a larger sense now than before you will be an example to the flock, and you will be called upon for help in many ways. You will be entrusted with special tasks in giving help and counsel to the sisters of the church, with whom you will always labor for an increase in holiness. Thus, as you are faithful, you will also share in the joys and rewards (1 Peter 3: 1-6).

Do you [naming the brother and sister] willingly and freely accept the full ministry of the church from a love of God, a hunger for souls and a desire for service? Do you again, as when you entered the ministry, promise to be faithful and diligent in the work of the ministry, and labor at all times to maintain the purity and peace of the church?

To the church: Knowing the service and faithfulness of our brother and sister, you have called them into the full ministry. It is your duty now more fully to sustain them in their work, so as to make it possible for them to give the fullest measure of service to the kingdom. You should continue to provide them with necessities of life, sustain them in the bonds of love and fellowship, and to strengthen their hands with prayer. As you now invest them with a greater responsibility, by that same act you promise such loving co-operation as becometh the children of God. It must be your purpose to labor with them in all love and unity.

(The brother and sister to be ordained, together with the congregation, are now to kneel in prayer. The ordaining brethren shall then, with the laying on of hands, pray that God may consecrate and anoint them for the work to which they are called. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

It is deemed wise that in all cases where church officials are married after their installation or ordination, their wives shall be installed into their respective offices at an early and convenient opportunity.

Term of Office of Presiding Elders

(A. M. Minutes, 1917)

Churches should elect their presiding elders at least once in three years.

(For further information concerning elders, consult Revised Minutes of the Annual Meeting, 1778-1922, pp. 78 to 87.)

4. Installation of Pastors

(A. M. Minutes, 1928)

After the usual devotion, a sermon should be delivered by a member of the district ministerial board, or another chosen for this important service, setting forth the duties and responsibilities of both the pastor and the church. (Such texts as the following could be used: Isa. 6: 8-9; Jer. 1: 4-10; 3: 16; 23: 1-4; Matt. 9: 36-38; 28: 18-20; Mark 16: 15; Luke 4: 18-19; John 10: 1-18; 21: 15-17; Acts 10: 42; 13: 2; 20: 17-35; Rom. 1: 14-16; 10: 14-15; 1 Cor. 3: 1-9; 4: 1-2; 9: 16-17; 15: 1-11; 2 Cor. 6: 3-10; Eph. 4: 11-16; Col. 4: 17; 1 Tim. 1: 18-20; 2: 7; 3: 1-7; 4: 12-16; 6: 3-14; 2 Tim. 2: 1-7; 2: 15; Titus 1: 7-9; 1 Peter 5: 1-5.)

After the presentation of the message, the following service of installation should take place:

Brother, God has called you into his holy ministry. He has called you to the pastorate of this church. We so believe because your call was a subject of earnest prayer, both by you and by the church. Thus we have reason to believe that both the call to you by the church and your accepting the call were the leading of God.

Question. Are you persuaded that you are truly called to the pastorate of this congregation, according to the will of God?

Answer: I am persuaded.

Question: Are you persuaded that the Holy Scriptures contain all teaching required of necessity for eternal salvation, through faith in Jesus Christ, and are you determined out of the same Holy Scriptures to instruct the people committed to your charge?

Answer: I am so persuaded and determined.

Question: Will you be ready with faithful diligence to withstand, and to defend the church against, all erroneous and strange doctrines contrary to the Word of God as understood and practiced by the Church of the Brethren?

Answer: I am ready.

Question: Will you ever seek to deal justly and kindly with your brethren over whom you are placed as pastor?

Answer: I will.

Question: Are you willing to receive the charge?

Answer: I am.

The Charge to the Pastor

I charge you, therefore, Brother, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim. 4: 1-2, 5). May the Lord give unto thee the Holy Spirit for the work and ministry of a pastor in this church,

now committed unto thee. Remember "that thou stir up the gift of God which is in thee. . . . for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1: 6-7).

Then the officiant may deliver to him a Bible, saying:

"Give heed to reading, to exhortation, to teaching." Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. "Take heed to thyself and them that hear thee." Be to the flock of Christ a good shepherd; feed them, hold up the weak, minister unto the sick, bind up the broken, bring in the outcast, seek the lost, be merciful; that, "when the chief Shepherd shall appear, you may receive the crown of glory," through Jesus Christ our Lord.

The Charge to the Church

Brethren and sisters, you have called Brother to be your pastor. He has accepted the call and received the charge. It is your duty now to give him loyal support. You should pray for him earnestly and regularly and be ready always to help him in every way you can. While he ministers to you in spiritual things, you should be diligent to minister to him in temporal things, remembering at the same time that he also needs spiritual comfort from you. That he may be self-respecting and be respected in the community, it is your duty to pay him promptly and

regularly whatever is due him. It is your duty, as much as lies in your power, to enable him to carry on most efficiently his service as pastor.

Question: Are you willing to receive this charge? If so, you may manifest your willingness by standing.

(At this juncture a member of the local ministerial committee or some other person appointed may present the pastor with a key to the church, and with a few well-chosen words assure the pastor of the loyalty of the congregation.)

Response by the pastor.

Prayer of consecration.

Closing moments.

5. Deacons

(A. M. Minutes, 1919, 1935, 1942)

The Office of Deacon

The church of the first century, in both its program and its organization, sensed the importance of providing for worthy spiritual servants called deacons (Acts 6: 1-6; Philippians 1: 1; 1 Timothy 3:8-13).

The need for such servants is just as great now. Our problems may be different in form but they demand in those who handle them the same moral and spiritual virility. A re-evaluation of the office and work of the deacon is quite essential.

In thinking of the spiritual implications of deacons' work, we should first of all think of it as a means to higher spiritual attainments.

Jesus taught his followers to think of God and to address him in prayer as "Our Father" and to think and speak of themselves in terms of *our*, *us* and *we*, indicating the Father's children. This makes God our Father and

all his followers brothers and sisters in the highest sense, constituting a divine family whose Father is God. This relationship naturally creates a mutual and spiritual interest in each other as individuals and the family as a whole. Our interest should, above all, be centered in the honor, welfare and influence of the Father's family, in which the deacons function as administrators, providing for its spiritual welfare.

The early church recognized this family relationship and none said that "aught of the things which he possessed were his own; but they had all things common" (Acts 4: 32) and used them as a family. As the work enlarged they appointed administrators to direct the distribution of their possessions as the need required (Acts 6: 1-6). These men were called "deacons" and were chosen because of their special fitness for their work. Their ministrations were directed so as to preserve the spiritual unity and influence of the believers.

Jesus gave instructions in the preservation of these values. In Matthew 18: In case a brother sins against another, thereby bringing reproach upon himself and the church, the offending brother's redemption is to be sought earnestly. If the effort fails, then he is to be put away from the church so as to preserve her purity and influence. The church is a holy institution and her purity must be preserved by reforming the sinner or by removing him from it. This work is practical and highly spiritual and the deacon needs divine wisdom to function properly in this needy field (Gal. 6: 1).

In making physical arrangements for baptism and in assisting applicants the deacon, whenever practical, should also assist the new members to become established spiritually in the church and her services. The physical should be used as a means to spiritual ends.

Likewise in providing for the communion services, the spiritual enrichment of the participants and the honor and glory of God should receive first consideration. Meth-

ods and forms that may have a tendency to detract from these important spiritual values should not be used. The human physical element during these services should be reduced to the minimum.

The ultimate aim of all of the deacon's work should be to develop the spiritual lives of individual members and to preserve the spirituality and purity of the church that she may be the light of the world. Stephen, the first Christian martyr, was a deacon and brought honor to the office by his zeal for the work of Christ and by faithfully upholding the spiritual nature of Christ's kingdom.

The office of deacon carries with it both responsibility and reward; for "they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus."

Qualifications

"The office of deacon is a worthy one and merits faithful and conscientious service. Brethren chosen as deacons should be faithful and loyal to the church, sincere and spiritually minded, with wisdom and judgment in all the work of the church (Acts 6: 3; 1 Tim. 3: 8-9). The wives of deacons should likewise be examples in their Christian virtues" (Revised Minutes, 1778-1922, page 87).

Electing, Organizing and Perpetuating the Deacon Board

1. Annual Conference provides that in the election of deacons the ballot system be allowed, provided that the ballots are prepared in private and counted in private by brethren in charge of the election only (Revised Minutes, 1778-1922, page 70).

2. That the term of office of a deacon be for life or until such a time as he disqualifies himself by lack of diligence, faithfulness, loyalty, morality or efficiency. For procedure in such cases see Revised Minutes, 1778-1922, page 90. Since the office is sacred and important, a period

of not less than one to three years shall be required in which to prove himself faithful in service (1 Tim. 3: 10).

3. "The size and the location of the congregation should determine the number of active members on the board.

4. "At the age of seventy, deacons may be retired from active duties and younger men should be selected to fill up the active personnel. The retired men may still be used in an advisory capacity.

5. "When a deacon moves into the bounds of another congregation, his service as a deacon in the new location shall be determined by a ballot vote of the congregation. The official board shall determine the time of this vote and prepare for it.

6. "If, for any reason, the deacon board has lost its place and influence in the congregation, a plan for revitalization should immediately be attempted, in harmony with this form.

7. "The deacon board should organize by electing a chairman and a secretary for a term of three years. The chairman should be chosen because of his spirituality and his administrative ability. The secretary should know how to record minutes and keep records.

8. "Regular meetings should be held by the deacon board. The officers should prepare an agenda for the meeting. Any member of the congregation has the privilege of presenting in writing, with signature attached, any matter deemed helpful to the work.

9. "That there be instituted in each region and district a series of institutes for the purpose of educating and training in the functions of the deacon's office."

Duties of the Deacon

Since young men of good character, possessing executive ability and financial management, will be members of the deacon board, congregations choosing members for trustees

and finance committees should make some of their selections from this board.

1. "The deacon board should be charged with arranging the physical equipment when the rites of baptism, love feast and communion are to be observed. They should have in mind the spiritual nature of these services. When requested by the minister, deacons may assist in performing these rites.

2. "They may be used by the minister to perform the annual visit, to bring aid and encouragement to the sick and the invalids, to assist in the anointing service, or do the anointing in their own right when no ministers are available and the case is urgent, to see that individuals or families suffering the lack of material necessities are not neglected, to aid in restoring those who have grown indifferent to active fellowship, to assist in promoting a healthy program of evangelism, to fill the pulpit at the request of the minister in his absence.

3. "They shall be the agency for implementing in the congregation the program of the Brethren Service Committee both in regard to service and the procuring of funds for the support of the same" (Minutes of the Annual Conferences, 1923-1944, pages 170-2).

Forms for Installation of Deacons

(A. M. Minutes, 1919, 1935, 1942, 1943)

1. At the time of election, a deacon shall be received according to the order of service as given in the report of 1919, Revised Minutes, pages 88 and 89. When the church decides to install him, it shall be done by a consecration prayer and the laying on of hands (Annual Meeting Minutes, 1935, page 39).

2. Form of installation: Read the following passages: Acts 6: 1-10; 1 Tim. 3: 8-13.

To the church: Dear brethren and sisters, in order that the work of the church may prosper, God has appointed men in the church to serve in their several capacities, each one according to his gifts and calling. To the church he has therefore given commandment that, led by the Spirit, they should separate men to look after the temporal interests of the church and to labor with the ministering brethren for the spiritual welfare of the members. Such are called in his Word "deacons," and as their name indicates, they are to serve. Brethren who are called to this worthy service must be faithful and loyal to the church, sincere and spiritually minded, and possess wisdom and judgment in dealing with the affairs of the church. Their wives should also abound in these Christian graces, that they likewise may be examples in Christian work and life.

This, the [name of the church] having full confidence in the faithfulness and loyalty, and the wisdom and spirituality, of [names of the brother and sister] has, according to the policy of the Church of the Brethren, called them to the office and work of the deacon.

Here the brother and his wife shall stand before the elder and answer these questions and receive their charges.

Do you accept the Bible as the inspired Word of God, believe in the deity and the atoning sacrifice of Christ? Do you promise to live in harmony with the doctrines, principles, and practices of the Church of the Brethren?

For the Office on Trial

The officiating elder shall say to the brother:

Dear brother, you have been called to the office of deacon for a probationary period (1 Tim. 3: 10). Your status is somewhat comparable to that of the licentiate in the ministry. Your office is a worthy one and demands your most conscientious service. You are called to special work in the church, and as such you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you will, by your sincere and faithful life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. You are called upon to co-operate with the older officials of the church in looking after the material arrangements for the ordinances, providing for the poor, visiting the sick and the delinquent, and in promoting the general welfare of the congregation.

Then the elder shall say to the sister:

Dear sister, you likewise are called into a very definite service in the church. You are called to assist in the material arrangements for the ordinances, and should be willing to labor for the spiritual interests of the church.

Do you [naming the brother and his wife] willingly and freely accept the office and work of the deacon from the love of God and a desire that the church may prosper? Do you promise to be faithful and diligent in the work of the church and always labor for the unity and progress of the kingdom?

The brother and the sister shall then kneel in a prayer of mutual consecration, led by the officiating elder, or elders.

For the Permanent Office

The officiating elder shall say to the church:

Dear brethren and sisters, in order that the work of the church may prosper, God has appointed men in the church to serve in their several capacities, each one according to his gifts and calling. To the church he has therefore given commandment that, led by the Spirit, they should separate men to look after the temporal interests of the church and to labor with the ministering brethren for the spiritual welfare of the members. Such are called in his Word "deacons," and as their name indicates, they are to serve. Brethren who are called to this worthy service must be faithful and loyal to the church, sincere and spiritually minded, and possess wisdom and judgment in dealing with the affairs of the church. Their wives should also abound in these Christian graces, that they likewise may be examples in Christian work and life.

This, the [name of church] having called [names of brother and sister] to the office of deacon for a probationary period (1 Tim. 3: 10), has, after "proving" them, full confidence in their faithfulness, loyalty, wisdom, and spirituality, and has therefore called them to the permanent office and work of the deacon. They will therefore rise to receive their charge.

Addressing the brother, the elder shall say:

Dear brother, the church having called you to serve as deacon for a probationary period, has found you faithful and efficient in your calling, and now, in confidence in your fidelity and integrity, proposes to advance you to the full deaconship, to serve as long as you prove useful to the church in your official capacity, as defined by General Conference.

While the apostolic injunction, "Ye younger submit yourselves to the elder" (1 Peter 5: 5), still applies to you, suggesting deference to those duly called to leadership among the officials, yet you should now assume the duties of your office in full, as the Lord may give you grace and wisdom.

You should be diligent and skillful in preparing the material setting for baptisms and communion services, being zealous that "everything be done decently, and in order" (1 Cor. 14: 40), and the sacraments made real means of grace to the believers.

You are charged to administer wisely other temporal interests committed to your care, such as the needs of the poor and the unfortunate, and the work outlined as "Brethren Service" by the General Conference, so that the "increase of the Word of God and of the number of disciples" shall follow as it did in the days of the apostles (Acts 6: 7). You should also be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you.

You should be diligent in visiting the members,

especially the sick, needy, and delinquent, as directed by the ministers and other officials, or in your own right according to the usage of the church. You are authorized to assist in the anointing service, or do the anointing in your own right when no ministers are available and the case is urgent. You may also assist the minister at baptismal and communion services when requested by him, and are authorized to take charge of the regular appointments of the church, "at the request of the minister, in his absence."

Finally, your counsel and co-operation should be given generously and discreetly to the official board of the church in its supervising ministry to the body of Christ, "for the perfecting of the saints, and the building up of the body in the unity of the faith" (Eph. 4: 12-13).

Then the elder shall say to the sister:

Dear sister, you have shared in the confidence the church now expresses, as the result of your service during the probationary period. You are not called to be a deaconess in your own right, as Phoebe was (Rom. 16: 1), yet your office as your husband's helper is a very important one as defined by this permanent charge. The church authorizes and expects you to assist in the material preparations for love feasts and baptisms, and all other duties of your position. You should be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You should use your

special opportunity to be an example to the other sisters of the church, and to lead them to the higher spiritual life of the church (1 Tim. 3: 11). Your attitude in general will determine much as to whether your husband will "serve well as a deacon, and purchase to himself a good degree and great boldness in the faith" (1 Tim. 3: 13).

Here the brother and his wife shall stand before the elder and answer these questions and receive their charges.

Do you accept the Bible as the inspired Word of God, believe in the deity and the atoning sacrifice of Christ? Do you promise to live in harmony with the doctrines, principles, and practices of the Church of the Brethren?

Do you [naming the brother and his wife] willingly and freely accept the office and work of the deacon from the love of God and the desire that the church may prosper? Do you engage to be faithful and diligent in the work of the church and always to labor for the unity and progress of the kingdom?

Pursuant to your call by the church, and your acceptance of this charge, you are now directed to the throne of grace for the enduement with power from on high through the laying on of hands.

The brother and the sister kneel, while the elders lay hands on him and pray.

At the conclusion of the prayer, and after the brother and the sister have risen, the officiating elder may say:

I now declare you duly set apart in your sacred of-

fice and extend the right hand of fellowship, and co-operation.

6. Laying Hands on Missionaries

The Annual Conference of 1938 made the following decision: "The teaching of the New Testament and the spirit of the practice of the Church of the Brethren justifies the laying on of hands when brethren or sisters are installed into the ministry or sent out as missionaries.

"Therefore we decide that the elders who have charge of such installation or consecration services observe, in the fear of the Lord, this New Testament symbol of the enduement of the Holy Spirit, and exhort the recipients thereof not to neglect the gift, which is given by prophecy with the laying on of the hands of the presbytery (1 Tim. 4: 14)."

7. Installation and Consecration Services for Other Leaders

Prelude

Hymn: Holy, Holy, Holy! Lord God Almighty (No. 17 in Brethren Hymnal)

Call to Worship

Give ear, O my people, to his law; Which we have heard and known, and our fathers have told us. That the generation to come might know them. . . . That they might set their hope in God, and not forget the works of God, but keep his commandments.

Invocation

Hymn: O Master Workman of the Race (No. 409, stanzas 1 and 2)

Scripture Reading: Eph. 4: 11-16

Prayer

Offering

Sermon: The Price of Leadership

Service of Installation and Consecration

(The designated groups will rise in the order announced and remain standing until the consecration prayer.)

Minister's Comment

We stand at the beginning of a new year in the life of our church. We have chosen from our numbers those to whom we shall look for leadership in our various fields of activity. We shall move forward in the building of this church and of the kingdom of God as we work together—all members of the congregation as well as leaders. In giving ourselves we shall discover many opportunities for growth and the joys and satisfactions of Christian service. We come to this service in the spirit of humility and seek to consecrate ourselves wholly to the work which is before us.

Charge to Church Officers

Because the members of this congregation have faith in your ability and your devotion to the church you have been chosen for positions of responsibility and leadership. You are called upon to guide us in the various phases of our church program, to work and plan and to enlist the interest and co-operation of the entire church in the work which you represent.

Do you give yourselves unreservedly to the tasks to which you have been appointed, pledging to seek the mind of Christ in all things and to serve the highest interests of the kingdom of God through this church?

Response: We do.

Charge to Church School Officers and Teachers

You have been called to guide and carry out the teaching ministry of this church. You stand in positions of great responsibility in the guidance of growing life. You will have opportunity to teach great Christian truth by word or deed. You stand between what is and what will be in the lives of those you serve. Unlimited possibilities for influencing growing Christian life are before you.

Do you pledge to seek to understand the needs of those you guide and teach, giving unstintingly of your time and effort, attempting to lead them to a commitment to Christ and growth in his way of life and sharing with them in building a church, a community and a world in which his will shall be known? Do you pledge to prepare yourself for this service through study and drawing upon the resources of prayer and worship for the enrichment of your own lives?

Response: We do.

Charge to the Congregation

You have heard the pledges of those who have been appointed to serve in special ways during the coming year. They cannot do their work or carry forth the program of this church alone. To each of you is given a task. Each of you stands in a position of influence whether it be in the home, the church, or the community. We cannot build unless we work *together* with God.

Do you pledge to support to the best of your ability

the work of the church, encouraging those who have been called upon to serve in special capacities and seeking always the highest good in the life of this church?

Response: We do.

Prayer of Consecration

Hymn: Lord, Speak to Me, That I May Speak (No. 444)

Benediction

IV. CEREMONIES CONNECTED WITH CHURCH BUILDINGS AND THEIR EQUIPMENT

1. Laying a Cornerstone

Call to Worship

Our help is in the name of the Lord, who made heaven and earth.

Except the Lord build the house, they labor in vain that build it.

Hymn: The Church's One Foundation

Scripture Reading: 1 Chron. 29: 10-18; Ezra 3: 10-13; Isa. 28: 16; 1 Peter 2: 4-7; Psalm 132: 1-9, 13-16; 1 Cor. 3: 9-17; Eph. 2: 19-22, or other passage.

Address

Laying of the Stone

Into the stone the minister usually places some significant documents, such as a history of the church, a copy from the minutes ordering the erection of the building, the names of the building committee and other church officials, a Bible, a hymnal and church publications. After these have been placed in the stone, the minister, assisted by the builder, shall lay the stone in its place.

Then the minister, placing his hand on it, shall say:

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this cornerstone of a building to be erected here to be known as the Church of the Brethren, and devoted to the worship of Almighty God.

Behold I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded.

Other foundation can no man lay than that is laid, which is Jesus Christ.

Prayer

Hymn: I Love Thy Kingdom, Lord

Benediction

2. Dedicating a Church

(The following or a regular worship service adapted to the occasion)

Prelude

The Doxology

Invocation and the Lord's Prayer

Hymns: The Church's One Foundation, or I Love Thy Kingdom, Lord.

Scripture Reading: 2 Chron. 6: 12-21; Psalm 48; Psalm 122; Matt. 16: 13-20; Eph. 2: 10-22; Heb. 10: 19-25, or other appropriate passage. If responsive reading is desired, No. 49, Brethren Hymnal (1925 edition) is suggested.

Prayer

Anthem

Dedicatory Sermon

Statement by a Member of the Building Committee

The Dedicatory Offering

Act of Dedication*

Minister: To the glory of God our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Savior; to the praise of the Holy Spirit, Source of life and light;

Congregation: We dedicate this house.

Minister: For worship in prayer and song; for the ministry of the Word; for the celebration of the holy sacraments;

Congregation: We dedicate this house.

Minister: To the memory of our beloved dead; to the gentle and true of former times; to all who have unloosed the bonds of ignorance and wrong;

Congregation: We dedicate this house.

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenceless; to the darkened mind, the tempted heart, the life-weary and the heavy-laden, and to all human need;

Congregation: We dedicate this house.

Minister: To the ministry of the strong to the weak; to the bringing of light in darkness; to

* From Manual of the Congregational and Christian Church by permission.

the giving of hope, courage, and spiritual health to all human hearts;

Congregation: We dedicate this house.

Minister: To the proclamation of the truth that sets men free, to the liberty of the sons of God; to reverence for all worth of the past and to the eager acceptance of all good which the future may unfold;

Congregation: We dedicate this house.

Minister: For the santification of the family; for the guidance of childhood; for the salvation of men;

Congregation: We dedicate this house.

Minister: For the fostering of patriotism; for the training of conscience; for aggression against evil;

Congregation: We dedicate this house.

Minister: For the help of the needy; for the promotion of brotherhood; for bringing in the kingdom of God;

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, a freewill offering of thanksgiving and praise, from those who have tasted the cup of thy salvation and experienced the riches of thy grace;

Congregation: We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the

Father, and of the Son, and of the Holy Ghost.
Amen.

Choir and Congregation: Glory be to the Father,
and to the Son, and to the Holy Ghost; as it
was in the beginning, is now, and ever shall be,
world without end. Amen.

The Dedicatory Prayer

Hymn: O Where Are Kings and Empires Now?

Benediction and Choral Amen.

3. Dedicating a Parsonage

Prelude

Call to Worship

Leader: And into whatsoever house ye shall enter,
first say: Peace be to this house.

People: Peace be both to thee, and peace be to thine
house, and peace be to all thou hast.

All: Behold I stand at the door and knock: if any
man hear my voice and open the door, I will come
in to him, and will sup with him, and he with me.

The Invocation and the Lord's Prayer

The Scripture Lesson: 1 Cor. 13; Matt. 5: 3-9, 13-16; or
other appropriate passage

Brief Address

Solo: Bless This House (Brahe)

Presentation of Keys of Parsonage to the Pastor by a
Member of the Board of Trustees, who may say:

In token of our love for the church of Jesus Christ
which it is our joy through the building of this par-
sonage to seek to promote, and as an expression of
our appreciation of the loving service of God's min-

ister and of his standing in this community, on behalf of the board of trustees and in the name of the
. church, I gladly present to you the keys that unlock and guard the privileges and blessings of this new parsonage home.

Pastor's Response:

On behalf of myself and my family, we receive this beautiful and commodious residence for a dwelling place while among you with deep appreciation of the generous and kindly spirit, the faith and devotion which it represents, a reflection of the splendid character of this people; and on behalf of those ministers and families who shall occupy this parsonage in years to come, I assure you that this home shall be occupied with grateful satisfaction and to the end that God's church and kingdom may be advanced. May this residence ever house a home where warm-hearted fellowship, understanding counsel and spiritual enrichment may be shared. In the name of him who stands back of the realization of this earthly dream, and in the name of his church, you are invited now to join in dedicating this parsonage home.

The Service of Dedication:

Minister: In gratitude to our heavenly Father and to his glory through whose favor and blessing we have been able to build [purchase and pay for] this pastoral home,

People: We dedicate this parsonage.

Minister: In grateful appreciation of the generosity, loyalty and spirit of unity manifested by

the members and friends of this congregation in this undertaking,

People: We dedicate this parsonage.

Minister: That it may be a place of fellowship, comradeship, hospitality and kindly influences,

People: We dedicate this parsonage.

Minister: To the sanctification of work and leisure, of gaiety and laughter, of music and worship,

People: We dedicate this parsonage.

Minister: To those who choose to take upon them the holy vows of marriage within these walls,

People: We dedicate this parsonage.

Minister: To those who need counsel and inspiration, comfort and consolation, confession and prayer, and to those who come seeking to know God,

People: We dedicate this parsonage.

The Dedicatory Prayer:

O God, our heavenly Father, who hast "set the solitary in families," by whose favor and help this house has been built, be pleased to let thy blessing rest upon it, upon those who now and in the years to come shall abide here and upon those who shall from day to day pass through its portals. We bid thee come, our heavenly Father, to this dwelling place that the spirit of Christian love may glow in this home, radiating to other homes appreciation, goodwill and holy cheer.

And, our heavenly Father, remembering that we have here only a tenting place of our pilgrimage up to the eternities and that thou hast set ajar before us the radiant gates of the city celestial, enable us all so to live and labor that we shall come at last to the home "not made with hands, eternal in the heavens." Through Jesus Christ our Lord. Amen.

Lighting the Candle as a Symbol of the Light of the Home

As the candle is lit, the minister or someone else may read:

Peace unto this house, I pray,
Keep terror and despair away;
Shield it from evil and let sin
Never find lodging room within.
May never in these walls be heard
The hateful or accusing word.

Grant that its warm and mellow light
May be to all a beacon bright,
A flaming symbol that shall stir
The beating pulse of him or her
Who finds this door and seems to say,
Here end the trials of the day.

Lord, this humble house we'd keep
Sweet with play and calm with sleep.
Help us so that we may give
Beauty to the lives we live.
Let thy love and let thy grace
Shine upon our dwelling place.

(From *The Light of Faith*, by Edgar A. Guest;
used by permission of the author.)

The Doxology

The Benediction

(Open house may be observed following the service, if desired.)

**4. Dedicating a Hymnbook, Musical Instrument, Offering
Plates, Pulpit Bible, Pulpit Furniture, or Choir Robes,
or Burning a Mortgage**

Forms for these may be secured from the General Boards.

V. CONSOLATION

*** 1. The Memorial Service**

Musical Prelude (by singers or instrument)

Opening Sentences

Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and

* Arranged by Edgar Rothrock; used by permission.

the Lord hath taken away; blessed be the name of the Lord.

Invocation

Almighty God, our heavenly Father, who art our Refuge and Strength, and a very present help in time of trouble; enable us, we pray thee, to put our trust in thee, and seeing that we have an High Priest who is touched with the feeling of our infirmities, may we come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in this time of need; through Jesus Christ our Lord. Amen.

Hymn or Special Music. (For selections see pages 105, 106; for poems see pages 128 to 135.)

Scripture Reading: one or more of the following, or see page 105.

I will lift up mine eyes unto the mountains:
From whence shall my help come?

My help cometh from Jehovah,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.

Behold, he that keepeth Israel
Will neither slumber nor sleep.

Jehovah is thy keeper:

Jehovah is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

Jehovah will keep thee from all evil;

He will keep thy soul.

Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.—Psa. 121.

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.—John 14: 1-6.

* * * *

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord forever.—
Psa. 23.

* * * *

Now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of

sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—1 Cor. 15: 20-22, 35-38, 42-44, 49, 53-58.

* * * *

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.—Rev. 14: 13.

Prayer

Hymn or Special Music

Obituary

Sermon

Prayer: The needs of the bereaved should be sympathetically and helpfully expressed.

Hymn or Special Music

Benediction

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.—Heb. 13: 20-21.

Viewing the Body. Quiet instrumental music or hymns are appropriate.

2. Service at the Grave

Scriptures: At the grave after the casket has been placed and the people assembled, the minister may say:

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 Thess. 4: 13-14.

* * * *

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. 15: 49, 53.

* * * *

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.—Psalm 23: 4. Or Psalm 121, or Psalm 46, or Rev. 7: 9.

Poem (pages 128 to 135), Hymn or Prayer

Committal

Forasmuch as the soul of our brother [sister] has entered into everlasting life, we commit his [her] body to its resting place,* looking unto him who said: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

* In case of cremation read: We therefore return the body to the elements.

or

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change the body of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Prayer

or

With our FAITH firmly fixed
In the Father above,
We tenderly now
Do this service of LOVE.

With our HOPE sure in Jesus,
Heaven's fairest and best,
We make this committal,
Trusting God for the rest.

In the name of the Father,
In the name of the Son,
In the name of the Spirit,
May God's will be done.

Forest S. Eisenbise.

or

Cherishing memories that are forever sacred;
Sustained by a faith that is stronger than death;

And comforted by the hope of a life that shall endless be,

We commit to the earth all that is mortal of this, our friend.

As we have borne the image of the earthy,
So shall we bear the image of the heavenly.

Suitable poems, scriptures and prayers, arranged to harmonize with the following committal of Dr. Warmer, and impressively read before and after the committal verses and the placing of flowers on the casket, will make a deep impression on all.

And now upon her (his) casket
We lay these flowers fair
In token of sweet memories
And hope beyond compare.

One for the faith she cherished,
Unfaltering and true,
Another for her faithfulness—
Well known by all of you.

And this, the choicest symbol,
We lay upon her heart,
In memory of her useful life,
Of ours a deathless part.

Loosed is the cord of silver,
Broken the golden bowl;
These flowers are faith immortal,
At home with God, the soul.

Dr. George A. Warmer

(For a child change *faith* to *love*, *faithfulness* to *playfulness* and *useful* to *happy*.)

Benediction

Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace.—Num. 6: 24-26.

3. Scriptures for Consolation

For Funerals

General

Psa. 27: 1, 3, 5, 11; 139: 1-2, 6-12; Matt. 5: 3-4, 6-8; Rom. 8: 14, 16-18, 31-35, 37-39; 2 Cor. 1: 3-4; Rev. 7: 14-17.

For Faithful Men and Women

Num. 23: 10; Prov. 31: 10-12, 25-31; Matt. 25: 34-36, 40; Heb. 12: 1-2; 1 Cor. 2: 9-11; 1 Peter 1: 3-9; Rev. 21: 7; Rom. 8: 14-17, 28; Rev. 7: 9-17; 2 Tim. 4: 7-8; 2 Tim. 1: 10.

For Children

1 Sam. 3: 10; 2 Sam. 12: 18-20, 22-23; Job 1: 21; Isa. 40: 11; Mark 10: 15-16.

For Youth

John 11: 21-28, 32-36; Eccles. 12: 1; 1 Sam. 20: 3; Isa. 38: 10; Isa. 65: 6; Jer. 15: 9.

For the Aged

Job. 5: 26; Psa. 92: 13-14; Gen. 5: 24; Gen. 47: 9; 2 Sam. 3: 38; Psa. 116: 15; Acts 11: 24; Acts 13: 36.

4. Great Hymns of Comfort

Abide With Me

Asleep in Jesus! Blessed Sleep

Come Unto Me When Shadows Darkly Gather
For All the Saints Who From Their Labors Rest
From Every Stormy Wind That Blows
Forever With the Lord
Hark, Hark, My Soul! Angelic Songs Are Swelling
How Firm a Foundation
Home of the Soul
Jerusalem the Golden
Jesus, Lover of My Soul
Jesus, Savior, Pilot Me
Lead, Kindly Light
My Jesus, As Thou Wilt
Nearer, My God, to Thee
Our God, Our Help in Ages Past
O Love That Wilt Not Let Me Go
O Paradise! O Paradise! Who Doth Not Crave for
Rest?
One Sweetly Solemn Thought
Peace, Perfect Peace, in This Dark World of Sin
Rock of Ages
Safe in the Arms of Jesus
Saved by Grace
Shall We Gather at the River
Shall We Meet
Some Time We'll Understand
Still, Still With Thee
Sunset and Evening Star
Sun of My Soul
The Sands of Time Are Sinking
The Sweet By and By
What a Friend We Have in Jesus

5. Poems of Consolation

Friends Beyond

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread—
They have but gone before.
The Father's house is mansioned fair,
Beyond my vision dim;
• All souls are his, and here or there
Are living unto him.
And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.
Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.
Mine are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.

—Frederick L. Hosmer

Strong Son of God

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest death; and, lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how:
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.*

—Alfred Tennyson

The Eternal Goodness

Within the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

* From *Tennyson's Poetical Works*. The Macmillan Company, New York, are the publishers and hold the copyright. Used by special permission.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.*

—John Greenleaf Whittier

God Knoweth Best

Precious thought, my Father knoweth,
In his love I rest;
For whate'er my Father doeth
Must be always best.
Well I know the heart that planneth
Nought but good for me;
Joy and sorrow interwoven—
Love in all I see.

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Precious thought, my Father knoweth,
Careth for his child;
Bids me nestle closer to him
When the storm beats wild.
Tho' my earthly hopes are shattered,
And the teardrops fall,
Yet he is himself my solace,
Yea, my Friend, my all.

Oh, to trust him then more fully,
Just to simply move
In the conscious, calm enjoyment
Of the Father's love;
Knowing that life's chequered pathway
Leadeth to his rest,
Satisfied the way he taketh
Must be always best.

—Anonymous

In My Father's House

(In my Father's house there are many rooms. John 14: 2)

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living, in another room.

Living, like the one who loves me,
Like my child with cheeks abloom,
Out of sight, at desk or schoolbook,
Busy, in another room.

Nearer than my son whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving, in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy,
Waiting in another room?*

—Robert Freeman

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark. †

—Alfred Tennyson

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So Live

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.*

—William Cullen Bryant

The Open Door

You, my son,
Have shown me God;
Your kiss upon my cheek
Has made me feel the gentle touch
Of him who leads us on.
The memory of your smile, when young,
Reveals his face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of his grace.
Hold, son, my hand,
Guide me along the path,

* From *Thanatopsis*. Copyright by D. Appleton-Century Company.
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That, coming,
I may stumble not
Nor roam,
Nor fail to show the way
Which leads us—home.*

—Grace Coolidge
(Mrs. Calvin Coolidge)

Beyond the Horizon

When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariners' goal,
And thither they sail through calm and gale,
When down to the sea they go.

When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is Death.

When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host on another coast
To beckon and give "All Hail!"†

—Robert Freeman

* Used by permission of the author.

† Used by permission of the author.

He Walks Ahead

He is not dead, this friend; not dead,
But, in the path we mortals tread,
Got some few trifling steps ahead,
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead. †

—Robert Louis Stevenson

Thy Sea Is Great, Our Boats Are Small

O Maker of the Mighty Deep,
Whereon our vessels fare,
Above our life's adventure keep
Thy faithful watch and care.
In thee we trust, whate'er befall;
Thy sea is great, our boats are small.

We know not where the secret tides
Will help us or delay,
Nor where the lurking tempest hides,
Nor where the fogs are gray.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

When outward bound we boldly sail
And leave the friendly shore,
Let not our hearts of courage fail
Until the voyage is o'er.

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We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

When homeward bound, we gladly turn,
Oh! bring us safely there,
Where harbor-lights of friendship burn
And peace is in the air.

We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

Beyond the circle of the sea,
When voyaging is past,
We seek our final port in thee;
Oh! bring us home at last.

In thee we trust, whate'er befall;
Thy sea is great, our boats are small.*

—Henry van Dyke

VI. THE LOVE FEAST OR COMMUNION SERVICE

1. General Suggestions

The Church of the Brethren observes the communion as a part of the larger service which we call the love feast. It has always been one of the richest and most sacred occasions among us. In the love feast we celebrate the most precious aspects of our Christian experience: Christian love for one another and for all God's children, which finds dramatic and symbolic expression in the washing of feet and in the fellowship meal; acceptance anew of the sacrifice of Christ on the cross for our redemption and the redemption of all men, symbolized by the breaking and eating of the communion bread; and receiving by faith the divine life in Christ, as symbolized by the drinking of the cup.

The love feast is celebrated twice a year by most of our churches. While many churches have time-honored and conveniently established times, more and more churches are accepting Thursday evening of Passion Week and World Communion Sunday (first Sunday of October) as significant times for its observance.

The Setting and Arrangements

The love feast is the supreme worship service of the church and should therefore, wherever possible, be observed in the sanctuary with its exclusive worship associations. Where that is not possible, the place in which it is held should be made as worshipful and beautiful as possible. The tables should be arranged so that all are on one level and should be covered with clean white cloths. The deacons of the church, with the elder or pastor, should see that all material preparations have been made in an orderly, reverent and dignified way. (See The Office of Deacon, page 97.)

Unleavened communion bread is usually prepared by the wives of ministers or deacons. (For the recipe, see Granddaughter's Cookbook, page 31.) The unfermented juice of the grape is used for the sacrament of the cup. The meal should be kept as simple as possible.

Most churches have the feet-washing service at the tables. Some, however, have this service in side rooms or other convenient places. Wherever in the church it is observed, it should be done in an atmosphere of reverence and dignity. The singing of appropriate and well-chosen hymns or quiet music may accompany it.

All who assist the officiating elder should be seated near him at a table centrally placed so that all may see and hear him without difficulty. It is well for those responsible for seating communicants to see that older and younger persons are well distributed and that there be complete equality and fellowship in seating arrangements.

Some churches provide a nursery where mothers who otherwise could not attend the service can leave their little children.

Music

Quiet and appropriate music may be used prior to the service, during periods of silent meditation and prayer, the feet-washing service, and the fellowship meal.

Hymns should be chosen with care and sung by the entire congregation. The officiating elder and the directors of music should plan for the singing so that the most appropriate hymns are chosen. The hymns in the following order of service are suggestive. Similar hymns may be used instead of those designated.

Preparation

Preparation for the entire service should be made in great detail and with utmost thought and care. The officiating elder should arrange for participation of other ministers, deacons or laymen in the Scripture readings, the prayers and the direction of the music. There should be a deep sense of dependence upon the Holy Spirit for guidance and blessing in order that the service may not be formal and cold but a great, enriching spiritual experience.

In the matter of spiritual preparation for the love feast, the church visit has traditionally held a very large place. Where that visit is no longer made, its purpose should still be held before the minds of the people. That purpose was and is that members should be at peace with one another. If there be any differences between members they should be resolved before coming to the communion. Only then is fellowship with God possible (Matt. 5:23-24; 1 John 4:20). To be right with one's brother or sister, to have love in one's heart toward all men, to be humble and penitent and to have a sincere faith in God, these are matters of the greatest importance as we approach the Lord's table.

The preparatory service itself may be held on a preceding evening, in the Sunday morning service nearest the love feast or when the communicants have gathered for the service.

2. The Service of Preparation

Prelude and Quiet Moments of Meditation

(Quiet organ music may help in creating an atmosphere of reverent devotion and worship, or there may be a period of silence where no instrument is used.)

Scripture Sentences (to be read responsively)

Minister: He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

People: Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, let us love one another, for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love.

Minister: If any man will come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

People: Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Hymns: Holy, Holy, Holy, Lord God Almighty; Father, Again in Jesus' Name We Meet

Reading of the Word of God: 1 Cor. 11:17-34, or Psalm 139:1-12, 23-24

Prayer of Confession and Petition

The Communion Sermon (examination sermon)

Some suggestive themes and texts:

The Communion of Saints, 1 John 1:7

The Guest Chamber of the Soul, Luke 22:11

The Bread of Life, John 6:35

Why Commune? 1 Cor. 11:24-25

Purity of Heart, Matthew 5:8

Hymn: Holy Ghost, With Light Divine; or Come, Ye Disconsolate

Period of Prayer

Prayers of confession, praise and reconsecration may be offered by any worshiper. Time and liberty should be granted for such prayers. In closing this season of prayer, the congregation may unitedly pray, as follows:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may truly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen."

And then unite in praying the Lord's Prayer.

3. The Love Feast

Hymn: When We Walk With the Lord; or Nearer, My God, to Thee

A Brief Prayer

Scripture Reading: John 13:1-17

The Feet-washing—Love Expressed in Humble Service

Proper facilities having been provided, the person at the end of each table shall gird himself with a towel and shall wash the feet of the person next to him, then shall greet him with the right hand of fellowship and the kiss of love.

Then the person whose feet have been washed shall proceed in like manner to wash the feet of the next person and so until all have had part in the service. While this is being done, appropriate hymns may be sung, or there may be instrumental music.

The Lord's Supper—Love Expressed in Fellowship

Scripture Reading: John 15: 9-17, or 1 Cor. 11: 17-22

Hymn: Be Present at Our Table, Lord; or In Christ There Is No East or West

Prayer of Blessing

The Fellowship Meal

Prayer of Thanksgiving. (In some of our churches this prayer is offered; in others it is omitted. When used this can be made a prayer of thanksgiving and of intercession for the church and for the whole family of God around the world.)

The Communion—The Redemptive Love of God

Scripture Reading: Isaiah 53; John 19: 1-30, or Mark 15: 16-37

Communion Hymn: When I Survey the Wondrous Cross

Invitation: The officiating minister may say:

We are about to celebrate the communion. All who are in love and fellowship with your brethren, who do truly and earnestly repent of your sins, who humbly put your trust in Christ and desire his help that you may lead a holy life, draw nigh to God and receive these sacred emblems to your comfort, through Jesus Christ our Lord.

The Sacrament of the Bread

The minister shall uncover the communion bread and taking an unbroken piece in his hands shall say:

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed, took bread; and when he

had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me."

Then shall the officiating elder, holding the bread in his hands, pray in some such manner as this:

All glory and honour and thanksgiving be unto thee, eternal God, our heavenly Father. We bless thee for thy Son, our Savior, for the beauty of his life, for his atoning death on Calvary's cross and for his living presence with us now. We present before thee this bread, symbol of the broken body of our Lord, and pray that thou wilt bless and consecrate it from a common to a sacred and commemorative use. Bless us as we partake of it and may the Holy Spirit teach us more deeply the meaning of this sacrament. May the benefits of his death be anew applied to our hearts and, as we remember that "he bore our sins in his body on the tree," help us more and more to reckon ourselves to be dead unto sin and alive unto God through him. In his name we pray. Amen.

Then all communicants shall say together with the officiating elder:

"The bread which we break is the communion of the body of Christ."

The officiating elder shall then break the piece of bread which he holds and give a piece to the brother next to him, after which all communicants shall break the bread to one another. Where the bread is placed on the tables, it may be broken across the table. When all are served, the bread shall be eaten in silence and reverent meditation upon the Savior's suffering for our salvation.

The Sacrament of the Cup

The minister shall take a cup in his hands and say:

“And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it: for this is my blood of the covenant, which is poured out for many unto remission of sins.”

Holding the cup in his hands, the officiating minister shall pray in some such manner as this:

Holy and loving Father, we look to thee again and pray that thy divine blessing may be upon this cup, emblem of the shed blood of our Lord. “Thou hast redeemed us by thy blood,” and for this our hearts go out to thee in ardent thanks. We rejoice that we are justified freely by thy grace, through the redemption that is in Christ Jesus. Wash us thoroughly from our iniquity and cleanse us from our sins. And now consecrate this cup as a memorial of our Savior’s shed blood, and as by faith we partake of it, may forgiveness and divine life be communicated to us anew. Through Jesus Christ our Lord. Amen.

Then all communicants shall say together with the officiating elder:

“This cup of the New Testament is the communion of the blood of Christ.”

Then all shall drink of the cup. If time is required for the distribution of the bread or the cup, hymns such as Bread of the World, in Mercy Broken; O Sacred Head, Now Wounded; or Alas, and Did My Saviour Bleed, may be sung.

Conclusion

Prayer of Thanksgiving and Consecration

Hymn: Blest Be the Tie That Binds; or God Be With You Till We Meet Again

Benediction:

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Spirit be among you and remain with you always. Amen.

The service being ended, the worshipers should leave the tables in reverent silence. That the spiritual impression of the service may be retained, a minimum of work should be done at the close.

4. Communion for the Sick

Some pastors and some churches which do not have pastors find great value in bringing the communion to such members of the congregation desiring it who by reason of illness or infirmity were unable to be present at the love feast. A deacon and his wife may with good results accompany the pastor in this service. A communion set consisting of a small plate of bread, a flagon for the grape juice and some individual communion cups may be used for this purpose.

An order of service such as the following may be used:

Scripture: Mark 14: 22-25; John 19: 16-30, or Isaiah 53

Prayer of Consecration

Breaking of the Bread

The minister and the communicant may say together:

"The bread which we break is the communion of the body of Christ."

There may be a moment of silent prayer while the bread is being eaten.

Giving of the Cup

The minister and the communicant may say together:

"This cup of the New Testament is the communion of the blood of Christ."

Silent Prayer, Followed by the Cup.

Benediction

5. Conference Decision Regarding Attendance at Communion

(Minutes of the Annual Conferences, 1923-1944, pages 10 and 11)

"We consider that two fundamental questions are raised with reference to fitness to participate in the love feast:

"(a) The question of faith in the sacraments to be observed, and in the fundamental doctrines of which they are emblems.

"(b) The question of loving obedience or willing attitude of heart to live up to these truths.

"Scriptural Teachings on the Subject

"1. In the order of services, as instituted by our Lord, he first washed his disciples' feet as an example of loving, humble service; then he ate with them a meal, which Paul calls the Lord's supper, in token of Christian fellowship and brotherhood; and, last of all, he instituted the communion of his body and blood.

"2. Concerning the communion observance, the Scriptures may be summarized as follows:

"(a) The basic truth, as taught by Jesus in John 6: 48-63, i.e., Jesus is the bread of life. Any one eating his flesh and drinking his blood has eternal life. The Word and the Spirit constitute the life, available to the believer.

"(b) This basic truth Jesus enshrined in the sacrament of the communion: the loaf representing his body ('The Word made flesh'), and the cup symbolizing his blood ('poured out for the life of the world') (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-23). Paul also understood the sacrament of the communion to symbolize participa-

tion in the death and life of Jesus Christ (1 Cor. 10: 14-17; 11: 23-26).

“Worthy and Unworthy Participation

“1. Some of the things which the Scriptures mention as disqualifying are as follows: Insincerity, hatred, faction, strife, jealousy, malice, railing, covetousness, reveling, fleshly lusts, adultery, wickedness, ungodliness, denying the Lord, etc.

“2. The Scriptures teach that under such circumstances it is ‘impossible to eat the Lord’s supper’ and that those who are thus ‘guilty of the body and blood of the Lord,’ are not benefited, but rather made worse, and because of their guilt ‘eat and drink judgment unto themselves.’

“3. In order to participate in a worthy manner, the communicant must experience in his heart the identification with Christ, which these emblems signify, i. e.,

“(a) An acknowledgment of unworthiness in ourselves.

“(b) Living faith in Jesus Christ, as our all-sufficient Savior.

“(c) Loving, loyal obedience to him as our Lord.

“4. This would require, in the participant, a process of self-examination and a renewal of vows of consecration to his Lord.

“The Duty of the Church

“1. The church should provide for such preparation of heart:

“(a) By a carefully prepared and appropriate sermon, and

“(b) By an opportunity for private conferences, for all who may desire.

“2. If anything is known to exist that would disqualify any member or members from communing in the true spirit, the matter should be adjusted beforehand, with a view of preparing such persons for the service.

"3. In case matters cannot be adjusted, prior to the service, and in case any are scripturally disqualified, the church would be justified in debarring such persons from the communion until adjustments may be made."

VII. RECEIVING MEMBERS

Fortunate is the church that is constantly receiving new members. New members should feel that they are to be a part of a friendly, happy fellowship of sincere followers of Christ. It is wise for the minister to have a personal interview with each applicant. The minister is the shepherd of souls and is anxious to learn of the spiritual condition of all who seek membership in the congregation. He will tactfully discover the applicant's sincerity, his knowledge of and faith in the gospel; his desire to forsake sin and to be obedient to the Word of God, as understood and interpreted by the Church of the Brethren. He will give such instruction as seems necessary.

Ministers may receive help by turning to Chapter II and reading the part entitled Instructing for Church Membership. Helpful material for receiving members into the church may be ordered from the Catalog for Church Workers, Brethren Publishing House, Elgin, Ill.

1. By Baptism

It is usual at the time of baptism to have each candidate make public confession of his faith, and to have it witnessed by the congregation.

Part of the 18th chapter of Matthew is usually read. The applicant is asked if he will promise to follow the rule of the Master, in case of difference between himself and other members.

Then he is asked if he will agree to live according to the rules of the church and help in her deliberations, organization and administration.

Three questions are asked of each applicant, either while kneeling in the water or before entering. If several are to be baptized it is effective to ask each applicant to assent to each question, while they are seated or standing in a group. The questions should be worded so that the youngest may understand. According to the Conference of 1848 the questions are:

a. Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel?

b. Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world?

c. Dost thou covenant with God in Christ Jesus, to be faithful until death?

Or the questions may be phrased as follows:

a. Do you believe that Jesus is God's Son and do you receive him and trust him as your Savior?

b. Do you turn away from all sin and will you endeavor by God's grace to live according to the example and teachings of Jesus?

c. Will you be loyal to the church, upholding her by your prayers and your presence, your substance and your service?

Then the minister shall say:

Upon this thy confession of faith which thou hast made before God and these witnesses, thou shalt, for the remission of thy sins, be baptized into the name of the Father, and of the Son, and of the Holy Spirit.

After the third immersion the minister lays his hands on the applicant's head and prays (a) for the forgiveness of sins, and (b) for the gift of the Holy Spirit (Acts 2: 38; 8: 17; Matt. 28: 18-19; Acts 19: 5-6).

Then the minister may grip the hand of the applicant with a warm "God bless you" and assist him from the pool.

It is well to instruct an applicant as to just what to do while in the water. He should be as relaxed as possible, putting complete trust in the administrator. The applicant should kneel, sitting on his heels. With one hand holding the nostrils, the minister gently presses the applicant's body forward until it is completely immersed, saying, "I baptize thee into the name of the Father," etc. Quiet music between the immersions is effective.

2. By Rebaptism

Members of other denominations who have not been baptized by trine immersion may be received into full membership by rebaptism. Ministers should appreciate the Christian experience of these people. They may need special instruction concerning the distinctive doctrines and policies of the Church of the Brethren.

3. On Former Baptism

The following is the decision of the 1915 Annual Conference concerning Receiving Members Without Rebaptism:

"Persons that are satisfied with their baptism, having been performed in the scriptural manner, viz., trine immersion unto remission of sins, and desire to unite with the church, after giving evidence that their faith and repentance are genuine, and after a confession of faith in the Scripture as understood and practiced by the church, may be received by the laying on of hands, if this has not been done, and the hand of fellowship, and kiss of love."

4. By Letter

Members of the Church of the Brethren presenting letters of membership may be received formally thus: The minister shall say: "The following present letters of membership. They will rise as their names are called. [The minister reads their names.] Dear brethren [sis-

ters], you have already made public confession of your faith in Christ, and have been recommended to the fostering care and fellowship of this church. By presenting your letters, do you again renew your vows of faithfulness to Christ and his gospel as interpreted by the Church of the Brethren, desiring in all things to walk worthily of your high calling in Christ Jesus?"

After their response, "We do," the minister asks the members of his church to rise, and says: "We, the officers and members of this church, cordially welcome you to fellowship with us in Christ, and to share with us in the work of his church at this place."

Members are often received simply by the reading of their letters and a statement of welcome.



NOTE ON THE STATUS OF LICENSED MINISTERS

A decision of the 1946 Annual Conference, made after this manual had been prepared, further clarified the status of the licentiate by amending a decision of the 1922 Conference. The amended ruling is as follows:

"Brethren who are called by the church to preach shall be licensed by the church to preach, but not to perform the other functions of the ministry, until such time as the church and the district ministerial board shall decide to ordain them into the ministry. If they have not been ordained within a year, the license may be renewed by the church from year to year, until such brethren either accept and are ordained into the ministry, according to previous decisions, or are discontinued as licensed preachers; or if in the judgment of the church and the district ministerial board the best interest of the church can be served, these brethren may be given license to preach for an indefinite time."

CHAPTER FOUR

MINISTERIAL MATTERS

I. AN ETHICAL CODE FOR MINISTERS AND CONGREGATIONS

(As approved by the General Ministerial Board)

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.

4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.

5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.

6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.

7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" or take sides with factions in

his church. A church should protect its minister from "factions" and "cliques."

8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.

9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

11. The minister should be frank, courteous, and co-operative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.

12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy man" of the congregation.

13. Pastoral calls should not be hastily extended by churches or hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."

14. A minister should not seek or consider a call from another church whose pastor has not yet resigned.

15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly

criticism of the church by the minister or of the minister by the church is unethical.

16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.

17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in upsetting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive or coldly formal.

21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches constantly to laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.

23. The minister should consider that "work well done"

and duty faithfully discharged is in itself "partial recompense for labor."

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation."

II. MINISTERIAL PLACEMENT AND POLICY

(Minutes of the Annual Conferences, 1923-1944, pages 121-125)

"A. General Recommendations

"1. Ministerial Tenure. We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

"2. The Pastoral Term. We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. We suggest an advance notice of six months unless a shorter time is mutually agreeable.

"3. Ministerial Placement and Transfer. The official agency of the church for the placement and transfer of pastors shall be the General Ministerial Board acting in co-operation with the District Ministerial Boards and the Pastoral Board of the local church.

"4. Extending a Pastoral Call. We recommend that the local church create a Pastoral Board representative of the working forces of the congregation, or designate an existing board similarly constituted, which shall be the official medium through which the congregation investigates and negotiates with ministers nominated or recom-

mended for pastoral services in the local church. When such boards have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: 'We, the Pastoral Board of the congregation, having investigated thoroughly the qualifications of Brother and having reached a satisfactory agreement recommend that he be called to the pastorate of this church, his services to begin on, 19....

'Signed
'Clerk of the Pastoral Board.'

Church councils for the consideration of such reports should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the report of the Pastoral Board. Voting in such councils should be by ballot and it should require at least three fourths of the votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

"5. Terminating a Pastorate. The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Pastoral Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the District and General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Pastoral Board or the corresponding board should have the authority, if they feel that the best interests of the work demand it, to call for a vote of the congregation on the question of retaining the present pastor. Councils for considering this question should be called in the same manner as councils for extending a pastoral call and the vote should be taken by ballot and

require a three-fourths majority of the votes cast to retain the pastor.

"6. The Elder-Pastor Relationship. The elder of the congregation should be considered its official head and should preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder, but in such cases a member of the District Ministerial Board should preside in all council meetings when the pastoral relationship is under consideration.

"7. The Pastoral Year. We recommend that the pastoral year begin September 1.

"B. Procedure in Vacancies and Appointments

"1. Pastoral Nominations. Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, should notify the General Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board should be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time and this procedure continued until a minister acceptable to both the district and local boards has been discovered. It shall be understood that the Pastoral Board of the local church has the right, provided it shall first confer with the District and General Ministerial Boards, to submit as a nomination the name of any particular minister in whom the congregation is especially interested.

"2. Adjustment of Pastoral Difficulties. The General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigations of congregations or pastors when conditions warrant such investigations. A congregation, or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the elders of the district. This body may refer the case to the Standing Committee, if in its judgment the situation demands such procedure.

"The ideals embodied in our Code of Ethics for Ministers and Congregations should be respected at all times.

"C. Duties of Ministerial Boards

"1. Local Pastoral Boards. We recommend that the Pastoral Board of the local church, or such board as may be designated to serve in this capacity, be composed of representatives of the working forces of the congregation. At least the following groups should be represented: the board of deacons, the Sunday school, the board of trustees, the finance committee, the men's organization, the women's organization, the young people's department and such other groups as the church may consider advisable. This board may create a smaller executive committee which shall be directly responsible to the board itself. It shall be understood that the Pastoral Board as a whole is responsible to the congregation and that pastoral calls and transfers are subject to the action of the church council.

"The duties of the Pastoral Board shall be as follows:

"a. To represent the local church in the matter of pastoral relationships. It shall receive nominations for pastoral service, investigate candidates, carry on negotiations

with nominees, consider pastoral changes, receive resignations, agree upon terms of service and make recommendations to the church council.

“b. To represent the church in supplying the pulpit when necessary and in securing evangelists, lecturers, special instructors and such other service as has to do with the pulpit service of the congregation.

“c. To serve as an advisory board to the pastor.

“d. To arrange for proper reception and installation of new pastors.

“e. To educate the congregation in the ethics of pastoral relationship and to maintain the ideals set forth in our code of ethics for congregations and ministers.

“2. Duties of District Ministerial Boards

“a. To co-operate with the Pastoral Board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.

“b. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their lifework in order that the church may have an adequate ministerial supply.

“c. To license and install candidates into the ministry with the approval of the local congregation.

“d. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the district and the local congregation.

“e. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

“f. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

“g. To keep in touch with the churches of the district in

encouraging evangelism and support of the program of the general brotherhood.

"h. To investigate and pass upon applications for ministerial relief from their respective districts.

"i. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

"j. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

"k. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trend, problems and progress of the congregations of the district.

"3. Duties of the General Ministerial Board

"a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

"b. To maintain an office and general secretary at Elgin through which the general work of the board shall be done.

"c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

"d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

"e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.

"f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

"g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.

"h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

"i. To co-operate with the General Mission Board in the administration of the home mission program.

"j. To co-operate with the Board of Christian Education in all problems relating to the local church which are common to these boards.

"k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible."

III. DIRECTION AND CONTROL OF EVANGELISTS

(Revised Minutes of the Annual Meeting, 1778-1922, pages 74 and 75)

"1. In the first place we recommend that less exclusive reliance be placed upon the special revival for bringing people into the church and that greater dependence be placed: (1) Upon the religious training of our children in the home; (2) Upon the organization of religious education; (3) Upon personal and pastoral evangelism, and (4) Upon the wiser and fuller organization of the entire membership of the church for bringing men to Christ.

"2. We urge a high standard of character and ability for evangelists—reality of Christian experience, in consecration, evangelical faith, love for souls, and unquestioned faithfulness to the church and her principles.

"3. Each District Ministerial Board shall prepare a list of available men of such qualifications and furnish infor-

mation and advice to local churches, seeking the services of an evangelist.

"4. Local churches should exercise proper care and wisdom in choosing and co-operating with evangelists.

"Let the official board or special committee either select from the list approved and furnished by the District Ministerial Board, or submit their own choice to the Ministerial Board for approval. This choice should then be submitted to the voice of the church.

"Upon the arrival of the evangelist, there should be a meeting of the official board of the church with the evangelist to arrange for the fullest co-operation of the entire church and to pray together for the success of the meetings.

"The elder in charge, or the pastor, in consultation with the elder, shall have charge of instruction of applicants for church membership.

"5. In case of misconduct or irregularity, on the part of the evangelist, the pastor, elder and official board should labor with him to rectify such mistake and to insure the success of the meetings.

"If the matter be of sufficient gravity, the case should be reported by them to their District Ministerial Board.

"Should the Ministerial Board fail to reach an adjustment, the case shall be referred by them in writing to the elders of the District in which the evangelist lives.

"If necessary, the elders of the District may refer the case to Standing Committee of General Conference.

"6. By the adoption of this report any former decisions in conflict with the provisions here made are repealed."

CHAPTER FIVE

HELPS FOR PASTORS*

I. WORSHIP HELPS

A. *The Technique of Worship* (Isaiah 6: 1-9)

1. *Vision*, verse 1. "I saw the Lord." If we are to worship we need to see the Lord, high and lifted up. We need to appreciate his greatness, his holiness and his love for us. Open your eyes, your mind, your heart, to his presence within and about you.

2. *Humility*, verse 5. "Woe is me." After we have seen the Lord, our second step in the act of worship is humility. We have all sinned. We will receive God's blessing only when we humble ourselves before him. Pride must be put away. "Woe is me; I am a man of unclean lips" is the approach of a penitent sinner to God. It will always find a response. When we confess, God is waiting to bless.

3. *Vitality*, verse 7. "Thy sin is forgiven." The third step in worship is vitality, a sense of forgiveness. A coal from the altar of God touches our lips and cleanses our lives. This comes as a result of penitence and humble confession of sin. Then comes a feeling of oneness with God which gives us power

*Material supplied by Howard H. Keim, Jr. The worship programs were recently used in Church of the Brethren congregations.

and grace and poise. It does not happen apart from prayer. It may come through Scripture, hymn, and sermon.

4. *Dedication*, verse 8. "Here am I; send me." The concluding act of worship is dedication. We answer God's call for workers, as Isaiah did. This can be done partly in the offering and partly in a personal dedication during the closing moments of worship. Without this step the rest fall flat and meaningless. The illumination which we have received must shine out from redeemed lives or be forever lost. This is the point of greatest danger. We must be obedient to the truth God gives us today, or we will have less truth tomorrow. Faith must be put into good works or it is dead. God calls. Will we answer?

B. *The Place of Worship*

Let it be beautiful in its simplicity. Remove everything from the sanctuary which detracts. Do not clutter it up with things which in themselves may be good but which lead the mind of the worshiper away from God. When the worshiper enters the sanctuary his eye should be drawn to the center of worship, an altar, an open Bible, a cross, two candles, a service cup, or a compelling picture. Flags, pennants, charts, record boards, clocks and all such paraphernalia belong somewhere else than at or near the center of worship.

God will reveal himself to the worshiper if he has

a chance. Do not smother his divine presence with *stuff!*

C. *The Call to Worship*

The time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship him in Spirit and in reality.—John 4: 23-24 (Moffatt)

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits.

—Psalm 103: 1-2

All the ends of the earth shall remember and turn un-
to the Lord;
And all the kindreds of the nations shall worship be-
fore thee.
For the kingdom is the Lord's;
And he is the ruler over the nations.

—Psalm 22: 27-28

O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of
his hand.

—Psalm 95: 6-7

Let the words of my mouth and the meditation of my
heart

Be acceptable in thy sight,

O Lord, my rock, and my redeemer.

—Psalm 19: 14

Seek ye the Lord while he may be found;

Call ye upon him while he is near:

Let the wicked forsake his way,

And the unrighteous man his thoughts;

And let him return unto the Lord,

And he will have mercy upon him;

And to our God,

For he will abundantly pardon.

—Isaiah 55: 6-7

Come unto me,

All ye that labor and are heavy laden,

And I will give you rest.

Take my yoke upon you, and learn of me;

For I am meek and lowly in heart:

And ye shall find rest unto your souls.

For my yoke is easy,

And my burden is light.

—Matthew 11: 28-30

Serve the Lord with gladness:

Come before his presence with singing.

Enter into his gates with thanksgiving,

And into his courts with praise:

For the Lord is good; his lovingkindness endureth
for ever,

And his faithfulness unto all generations.

—Psalm 100: 2, 4-5

I was glad when they said unto me,

Let us go unto the house of the Lord.

—Psalm 122: 1

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from the Lord,

Who made heaven and earth.

—Psalm 121: 1-2

O give thanks unto the Lord; for he is good;

For his lovingkindness endureth forever.

Oh that men would praise the Lord for his loving-
kindness,

And for his wonderful works to the children of men.

—Psalm 107: 1, 8

Who shall ascend into the hill of the Lord?

And who shall stand in his holy place?

He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto falsehood,

And hath not sworn deceitfully.

—Psalm 24: 3-4

Behold, I stand at the door and knock:

If any man hear my voice and open the door,

I will come in to him and will sup with him,
And he with me [saith the Master].

—Revelation 3: 20

The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that reverence him;
He also will hear their cry and will save them.

—Psalm 145: 18-19

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Show forth his salvation from day to day.
For great is the Lord, and greatly to be praised.
—Psalm 96: 1-2, 4

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night.
—Psalm 92: 1-2

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

—Psalm 24: 9-10

Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's Realm. What is born of the flesh is flesh: what is born of the Spirit is Spirit. Do not wonder at me telling you, 'You must be born from above.' The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit.

—John 3: 5-8 (Moffatt)

Praise ye the Lord.

Sing unto the Lord a new song,

And his praise in the assembly of the saints.

Let the children of Zion be joyful in their King.

Let them sing praises unto him with timbrel and harp.

For the Lord taketh pleasure in his people:

He will beautify the meek with salvation.

Let the saints exult in glory:

Let the high praise of the Lord be in their mouth.

Praise ye the Lord.

—Psalm 149: 1-6, 9c

[Jesus said] Where two or three are gathered together in my name, there am I in the midst of them.

—Matthew 18: 20

Behold, how good and how pleasant it is

For brethren to dwell together in unity!

It is like the precious oil upon the head . . .

As the dew of Hermon,

That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

—Psalm 133: 1-2a, 3

Let the righteous be glad;
Let them exult before God:
Yea, let them rejoice with gladness.
Sing unto God, sing praises to his name.
Blessed be the Lord, who daily beareth our burden.
Even the God who is our salvation.

—Psalm 68: 3-4, 19

Praise ye the Lord.
I will give thanks unto the Lord with my whole
heart,
In the council of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honor and majesty;
And his righteousness endureth forever.

—Psalm 111: 1-3

Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.

—Psalm 65: 1-2

Blessed is the man whom thou choosest, and causest
to approach unto thee,
That he may dwell in thy courts:

We shall be satisfied with the goodness of thy house,
Thy holy temple.

—Psalm 65: 4

Make a joyous shout to God, all the earth;
Praise the glory of his name;
Make his praise glorious!
Say to God: "How wonderful is thy work!
All the earth worships thee,
And sings praises to thee, singing the praise of thy
name.

—Psalm 66: 1-4 (Smith-Goodspeed)

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fort-
ress;
My God, in whom I trust.

—Psalm 91: 1-2

Wait on the Lord: be of good courage,
And he shall strengthen thine heart:
Wait, I say, on the Lord.

—Psalm 27: 14

How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of
the Lord:
My heart and my flesh cry out for the living God.
Blessed are they that dwell in thy house:
They will be still praising thee.

—Psalm 84: 1-2, 4

Praise ye the Lord; for it is good to sing praises unto our God;

For it is pleasant, and praise is comely.

The Lord healeth the broken in heart,

And bindeth up their wounds.

His understanding is infinite.

The Lord upholdeth the meek.

—Psalm 147: 1, 3, 5-6

Praise ye the Lord.

Praise God in his sanctuary:

Praise him in the firmament of his power.

Praise him for his mighty acts:

Praise him according to his excellent greatness.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

—Psalm 150: 1-2, 6

For Special Days

Christmas

Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2: 10b-11

Easter

Now is Christ risen from the dead and become the firstfruits of them that slept. Thanks be unto God who giveth us the victory, through our Lord Jesus Christ.—1 Corinthians 15: 20, 57

Pentecost

And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea, and on my servants and on my handmaidens in
those days
Will I pour forth of my Spirit; and they shall
prophesy.
And it shall be, that whosoever shall call on the name
of the Lord shall be saved.

—Acts 2: 17-18, 21; cf. Joel 2: 28ff.

Children's Day

And the people brought children to him to have him touch them, but the disciples reprovèd them for it. When Jesus saw it, he was indignant, and said to them, "Let the children come to me; do not try to stop them, for the kingdom of God belongs to such as they. I tell you, whoever does not accept the kingdom of God like a child shall not enter it at all."—Mark 10: 13-15 (Goodspeed)

Harvest

[The Lord said] I will never again curse the soil because of man, though the bent of Man's mind may be evil from his very youth; as long as the earth endures, seedtime and harvest, cold and heat, summer

and winter, day and night, shall never cease.—Genesis 8: 21-22

D. The Offertory Sentence

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. . . . For with what measure ye mete it shall be measured to you again.—Luke 6: 38

Honour the Lord with thy substance,
And with the firstfruits of all thine increase.

—Proverbs 3: 9

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.

—Psalm 24: 1

What doth it profit a man, to gain the whole world, and forfeit his life?—Mark 8: 36

On the first day of the week let each of you put aside a sum from his weekly gains.—1 Corinthians 16: 2 (Moffatt)

Every man shall give as he is able, according to the blessing of the Lord thy God.—Deuteronomy 16: 17

Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20: 35

Let each man give according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—2 Corinthians 9: 6

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits.

—Psalm 103: 1-2

What shall I render unto the Lord
For all his benefits toward me?
I will pay my vows unto the Lord,
Yea, in the presence of all his people.

—Psalm 116: 12, 14

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 15

Of every man whose heart maketh him willing ye shall take my offering.—Exodus 25: 2

Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, the Lord's offering.—Exodus 35: 5

Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.—Deuteronomy 8: 18

Vow, and pay unto the Lord your God:
Let all that are round about him bring presents unto
him that ought to be revered.

—Psalm 76: 11

Give unto the Lord the glory due unto his name:
Bring an offering and come into his courts.
O worship the Lord in the beauty of holiness:
Fear before him, all the earth.

—Psalm 96: 8-9

I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people,
In the courts of the Lord's house.

—Psalm 116: 17-19

There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but
it tendeth only to want.

The liberal soul shall be made fat.
He that trusteth in his riches shall fall.

—Proverbs 11: 24-25, 28

Bring ye the whole tithe into the store-house, . . .
And prove me now herewith, saith the Lord of hosts,
If I will not open you the windows of heaven,
And pour you out a blessing,
That there shall not be room enough to receive it.

—Malachi 3: 10

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.—Matthew 6: 19-21

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened.—Matthew 7: 7-8

The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25: 40

As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.—2 Corinthians 8: 7

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Corinthians 8: 9

God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.—2 Corinthians 9: 8

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Peter 4: 10

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not.—Luke 12: 32-33

E. The Benediction

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.—2 Corinthians 13: 14

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. Amen.

—Numbers 6: 24-26

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.—Ephesians 3: 20-21

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God

our Father, through Jesus Christ our Saviour, be glory, majesty, dominion and power, before all time, and now, and evermore. Amen.—Jude 24-25

Now the God of peace who brought again from the dead the great shepherd of the sheep, even our Lord Jesus, with the blood of an eternal covenant, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever. Amen.—Hebrews 13: 20-21

The grace of the Lord Jesus Christ be with your spirit. Amen.—Philippians 4: 23

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.—1 Timothy 1: 17

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit. Amen.—Romans 15: 13

And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Amen.—Philippians 4: 7

The Lord watch between me and thee, when we are absent one from another. Amen.—Genesis 31: 49

Now unto him who is able to establish you according to the Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which

hath been kept in silence through times eternal, but now is manifested by the prophetic scriptures, by commandment of the eternal God, and is made known unto all the nations unto obedience and faith; to the only wise God, through Jesus Christ our Lord, be glory for ever and ever. Amen.—Romans 16: 25-27

F. The Order of Worship

A

Prelude	
Processional: Jerusalem the Golden	469
Invocation	
Announcements	
Hymn: Come, We That Love the Lord	287
Reading of the Scripture: Matthew 26: 20-21; John 13: 22-35	
Hymn: Faith of Our Fathers	322
Pastoral Prayer	
Choral Response: Hear Our Prayer, O Lord	
Dedication of Tithes and Brethren Service Offering	
“Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom. Sell that which ye have and give alms; make for yourselves purses that wax not old, a treasure in the heavens that faileth not.”—Luke 12: 32-33	
Offertory by the Choir	355
Anthem: The Earth Is the Lord’s	
Sermon: The Lord’s Supper	
Hymn: O Blessed Son of God	341
Benediction	
Postlude: God Be With You	

B

Prelude	Piano
Processional	Clergy
Call to Worship	
Hymn: Jesus Shall Reign	400
Hymn: Tell Me the Old, Old Story	161
Scripture Meditation: Ephesians 3: 1-21	
Response: Bread of Life (verse 1)	129
Morning Prayer	
Hymn: Awake, My Soul	216
Announcements	
Offertory Meditation	
Presentation of Tithes and Offering	
Offertory Prayer	
Special Music: The Savior for Me	
Sermon: The Limitless Love of God	
Hymnic Response (to be selected)	
Prayer and Benediction	

C

Prelude and Silent Prayer	
Hymn: Holy, Holy, Holy (first verse)	17
Call to Worship: From the rising of the sun, to the going down of the same, the Lord's name is to be praised. Let our prayers be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice.	
Invocation	
Doxology	
Hymn: For Christ and the Church	324
Scripture: Responsive Reading No. 6	
Hymn: Savior, Teach Me Day by Day	276
Offering	
Hymn: Holy Ghost, With Light Divine	171
Prayer	
Response: Let the Words	490
Hymn: I Know I Love Thee Better, Lord	283
Sermon: Giving Our Best in the New Year	

Hymn: O Master, Let Me Walk With Thee	342
Benediction	
Gloria Patri	

D

Organ Prelude	
Week's Program for the Church	
Hymn: Joyful, Joyful, We Adore Thee	91
Hymn: Sweet Hour of Prayer	44
Responsive Reading No. 22	
O Lamb of God, I Come	Choir
Prayer	
Hymn: We Are Saved by the Grace of Our God	291
Offertory	
Sermon: Christ's Way of Peace	
Hymn: In Christ There Is No East or West	362
Benediction	
Silent Prayer	Organ

E

Instrumental Prelude	
Announcements	
Call to Worship	Choir and Congregation
"The Lord is in his holy temple:	
Let all the earth keep silence,	
Keep silence before him. Amen."	
Invocation	The Pastor
Hymn: Joyful, Joyful, We Adore Thee	91
Reading of God's Word: Deuteronomy 8	
Hymn: With Thankful Hearts, O Lord	423
Pastoral Prayer	
Choral Response: Bring Us Peace	The Choir
Anthem: Sons of Praise, Awake	The Choir
Sermon: An Epilogue to Thanksgiving in a Difficult Year	
	The Pastor
Offering	
Prayer of Consecration	

Benediction	
Moment of Silence	
Response: God Be With You	Congregation
Instrumental Postlude	

F

Prelude	
Opening Hymn	4
Invocation	
Choral Response	490
Hymn	301
Meditation (piano only)	43
Scripture Lesson: John 15:1-15	
Hymn	294
Pastoral Prayer (people kneeling)	
Hymn	289
Announcements	
Offertory	The Choir
Worship in Tithes and Offerings	
Special Hymn	
Sermon: Joy in Living	
Benediction	
Gloria Patri	

G

Announcements	
Hymn: Come, Thou Almighty King	1
Hymn: Sweet Hour of Prayer	44
*Morning Prayer	
Hymn: Blessed Assurance, Jesus Is Mine	285
Scripture	
Offertory	
Hymn: O Master, Let Me Walk With Thee	342
Sermon: Fair Play	The Pastor
*Benediction	
*Postlude	

(*Congregation standing)

H

The Organ Prelude: Prelude	<i>G. Merkel</i>
The Doxology	
The Invocation and Choir Response	
A Hymn: All Hail the Power of Jesus' Name	159
Kingdom News	
A Hymn: Immortal Love, Forever Full	117
The Morning Prayer	
The Scripture Meditation: Matthew 7: 24-29	
The Offertory: Romance	<i>MacDowell</i>
The Choral Anthem: Blessed Are the Men Who Fear Him	
The Sermon: A Wise Man and a Foolish Man	
A Hymn: My Hope Is Built on Nothing Less	274
The Benediction	
The Organ Postlude: March	<i>Ganne</i>

I

Piano Prelude	
Call to Worship	
*Hymn: O Could I Speak	114
*Invocation	
Hymn: Breathe Upon Us	169
Scripture: Colossians 1: 1-29	
Prayer	
Hymn: Take My Hand	254
Presentation of Gifts	
*Hymn: All Things Come of Thee	492
*Consecration Prayer	
Worship in Music	
Sermon: Growing in Christian Perfection	
*Hymn: More Like Thee	223
*Benediction	
*The Doxology	
(*Congregation standing)	

J

Prelude	
Processional Hymn (verses 1, 3)	94
Call to Worship	
Gloria Patri	Congregation and Choir
Invocation	
Response No. 492: All Things Come of Thee, O Lord	
Hymn: I Love Thy Kingdom, Lord	191
Scripture: Matthew 8: 18-27	
Pastoral Prayer	
Anthem: Lauda Anima	Choir
Announcements	
Offertory	
Offering	
Hymn: The Church's One Foundation	185
Sermon: Why the Church?	
Closing Prayer	
Recessional Hymn (two stanzas)	336
Benediction and Choral Amen	
Meditation and Dismissal	

K

Prelude	
Hymn: Come, Thou Almighty King	1
Responsive Reading No. 36: True Worship	
Hymn: O Worship the King	2
Morning Prayer	
Giving of Morning Offerings	Piano
(Brethren service offering in envelopes)	
Vocal Solo: Bless Thou, O God, This Day	
Sermon: Persistent Prayer	
Hymn	(to be selected)
Benediction	
Postlude	

II. THE CHRISTIAN YEAR

The systematic planning of a church year by an increasing number of churches is a hopeful sign. The Church Calendar issued in recent years by the Elgin staff has brought a good response, and is an evidence that many of our ministers emphasize great Christian truths on certain days. Such a procedure gives unity and strength. It is a splendid way to avoid ruts, and helps to make certain that worthy themes receive a just hearing.

It is a source of encouragement and inspiration to any minister to know that on a certain Sunday the great majority of the ministers of the church are preaching on The World-wide Mission of the Church, for example. It would be even more significant if all denominations used the same theme on the same Sunday. Easter Sunday is perhaps the mountaintop experience in the church, both from the standpoint of attendance and spiritual achievement. One reason is that it is observed by all churches on the same day. A great theme and a great occasion have much to do with making great sermons, great music, and helpful worship. Other days should be lifted out of the routine and commonplace into which they have fallen.

The Christian year lifts the burden of what to preach. The man and the occasion make the sermon. Lincoln and Gettysburg made the Gettysburg address.

The free churches, such as our own, will not likely choose to go as far as the liturgical churches. Such words in the Christian year as Epiphany, Whitsuntide and Kingdome tide seem foreign to our thinking. Though they have much more meaning than many realize, yet there are dangers of formalism in that direction. However, pastors who have no plans for certain periods are in danger of a formalism that centers in their own hobbies and weaknesses. The Christian message is varied and rich in con-

tent and spirit. No mind can hope to encompass it. The collective Christian mind can come much nearer the mind of Christ.

Some Outstanding Christian Festivals

Bible Sunday—The first or second Sunday of December.

Christmas Sunday—the Sunday nearest Christmas. For liturgical churches, it is the Sunday following Christmas day.

Race Relations Day—the Sunday nearest February 12 (Lincoln's birthday).

Brotherhood Day—the Sunday nearest February 22 (Washington's birthday).

World Day of Prayer—the first Friday in Lent.

Day of Prayer for Students—the third Sunday in February.

Stewardship Day—the fourth or some other Sunday in Lent.

Easter Sunday—the first Sunday after the first full moon after March 21.

Rural Life Sunday—the fifth Sunday after Easter.

Festival of the Christian Home—the second Sunday in May (instead of Mother's Day).

Pentecost—fifty days after Easter.

Children's Day—the second Sunday in June.

Nature Sunday—the last Sunday in June.

Labor Sunday—the Sunday before Labor Day.

World Temperance Day—the Sunday nearest the first day of November.

World Peace Sunday—the Sunday before Armistice Day, November 11.

Thanksgiving Sunday—the Sunday before Thanksgiving Day.

The Church of the Brethren has her own special days, such as: Conference Sunday, achievement offering day, education day, and Bethany Seminary day.

III. HISTORICAL STATEMENT

1. Early High Lights

- 1679. Birth of Alexander Mack at Schriesheim, Germany.
- 1708. Founding of church by Alexander Mack and seven others at Schwarzenau, Germany.
- 1715-20. Intense persecution.
- 1719. Peter Becker at head of twenty families arrived at Philadelphia, Pa.
- 1723. First love feast in America held on Christmas Eve.
- 1724. First organized mission work in America.
- 1729. Alexander Mack and party arrived in Philadelphia Sept. 15.
- 1735. Death of Alexander Mack, on Feb. 19.
- 1738. First Sunday school in America and probably in the world was held by Brethren at Germantown.
- 1732. First Annual Conference at the home of Eld. Martin Urner.
- 1748. Alexander Mack, Jr., and Christopher Sower, Jr., called to the eldership.
- 1758. Death of Christopher Sower, Sr., on Sept. 25.
- 1770. First Brethren meetinghouse in America built near Germantown, Pa.

2. Brethren Literature

a. General Literature

- 1713. Alexander Mack at Schwarzenau published A Plain View of Rites and Ordinances of the House of God and Answers to Gruber's Thirty-Nine Questions.

1739. Christopher Sower, Sr., published the first German Almanac and the first German newspaper of America. By 1751 its circulation had reached 4,000.
- 1739-1758. Over 200 works came from the press of Christopher Sower, Sr.
1743. Christopher Sower, Sr., published the first Bible in a European tongue to be printed in America.
1763. The second edition of the Sower Bible and America's first religious paper, Geistliche Magazin, were published by Christopher Sower, Jr.
1776. Third edition of the Sower Bible.
1791. First hymnbook by the Germans published in English by Christopher Sower, Jr.
1851. On April 1 the first number of the Gospel Visitor (monthly) printed at Poland, Ohio, by Henry Kurtz.
- 1864 or 1865. The Christian Family Companion, a weekly, was published by H. R. Holsinger.
1870. The Pilgrim, a weekly by H. B. and J. B. Brumbaugh, made its appearance.
1873. James Quinter purchased Henry Kurtz' interest in the Gospel Visitor and H. R. Holsinger's interest in the Christian Family Companion. He united the two in the Primitive Christian.
1876. The Brethren at Work began at Lanark, Ill., with J. H. Moore, J. T. Myers, and M. M. Eshelman as editors.
1883. The Gospel Messenger began its long and honorable history by the union of the Brethren at Work and the Primitive Christian.
1897. Brethren Publishing Company became the property of the Church of the Brethren under the name of Brethren Publishing House.

b. Sunday-school Literature.

1870. The Pious Youth, a sixteen page weekly, was published by H. R. Holsinger.

1876. The Young Disciple was published. It was followed by Our Boys and Girls.
1878. Children at Work and Youths' Advance were two juvenile papers edited by J. H. Moore of Lanark, Ill. Children at Work was changed to Our Children in 1932.
1879. Children at Work was combined with Our Sunday School, which had first been published by S. Z. Sharp at Ashland, Ohio.
1898. The Inglenook, which began as the Pilot, was published until 1913. Howard Miller became editor when the name was changed in 1900.
1905. Marks the beginning of Our Young People and Our Boys and Girls.
1879. The Brethren's Quarterly began with S. Z. Sharp as editor. Since 1885 it has been published continuously.
1891. The Brethren Juvenile Quarterly published.
- 1902-06. Brethren Primary Teachers' Quarterly published.
1907. The Brethren Teachers' Monthly first published.
1916. Primary and Junior Quarterlies first published.
1917. The Home Department Quarterly first appeared.
1918. The Intermediate Quarterly first published.

3. Education Development

1851. With the renaissance of the publishing interests of the church, the soil began to be prepared for an educational institution. Henry Kurtz and James Quinter, editors of the Gospel Visitor, favored a school.
1861. April 1, Kishacoquillas Seminary, 12 miles southeast of Huntingdon, Pa., was opened by S. Z. Sharp.
1861. October 14. Another school was opened by James Quinter, at New Vienna, Ohio.

- 1870. Northern Indiana was the first district to decide to establish a first-class college. A school was opened at Bourbon in the fall.
- 1876. Juniata College was founded.
- 1879. Mount Morris College was purchased by Brethren. It was combined with Manchester and McPherson Colleges in 1932.
- 1880. Bridgewater College had its beginning in the Spring Creek Normal.
- 1887. McPherson College had its beginning at the Annual Meeting which convened at Ottawa, Kansas.
- 1890. Daleville began as a select school. It is now a part of the Bridgewater-Daleville system.
- 1891. La Verne College, formerly called Lordsburg, opened its doors.
- 1895. Manchester College was purchased from the United Brethren.
- 1899. Blue Ridge College, first known as Maryland Collegiate Institute, was started by the Eastern District of Maryland.
- 1900. Elizabethtown College began.
- 1905. Bethany Biblical Seminary, formerly known as Bethany Bible School, was founded in Chicago.

4. Growth of Interest in Foreign Missions

- 1875. November 12, Northern Illinois voted to send Christian Hope to Denmark. Hope and family sailed for Denmark January, 1876.
- 1880. Annual Conference appointed a Domestic and Foreign Mission Board.
- 1885. First Missionary Convocation was held at Annual Conference.
- 1894. The India Mission began. W. B. Stover and wife and Bertha Ryan were the first missionaries.

1908. Conference adopted General Mission Board of the Church of the Brethren and dropped General Missionary and Tract Committee.
1908. China became our mission field with F. H. Crumacker and wife, Geo. H. Hilton and wife, and Emma Horning, the first missionaries.
1908. Bicentennial Conference at Des Moines, Iowa, adopted Church of the Brethren as the official name for the church.
- 1890-1919. Annual Conference offerings grew from \$224.30 to \$150,000.
- 1918-1922. Armenian and Syrian Relief funds amounted to \$270,184.77.
1919. The Becker Bicentennial Conference saw thirty-two missionaries appointed, more than twice as many as in the previous year.
1922. H. Stover Kulp and A. D. Helser sent as missionaries to Africa.
1937. The church began a significant war relief program in China and Spain.
1937. Dec. 3, three China missionaries were lost: Alva Harsh and wife and Minneva Neher.
1943. Last missionaries left internment camp in China for America.
1945. November, General Mission Board opened new field in Ecuador, South America.
1946. January 1, the church in India given full responsibility for promoting our work in India.
1946. February 28, all-time high reached by church in contributing total of \$1,537,603 to total brotherhood work.
1946. China missionaries return to mission work.
1946. June, J. Benton and Ruby Frantz Rhoades became our first missionaries to Ecuador.

5. General Conditions

Following the Thirty Years' War, or in 1649, the Felbinger New Testament was printed in Amsterdam. This was a small cheap German Testament, which could be owned by the common people. Many of these Testaments were purchased. The New Testament in the hands of the common people produced the pietistic movement in Germany. This large response led to a great reform movement. The Church of the Brethren was one result of that spiritual awakening. The leader was Alexander Mack, educated at Halle University under Francke. He came from the middle class and had considerable wealth, but gave it for needy, persecuted pietists.

The church was born out of Bible study and prayer. "They went to the source of authority and established apostolic Christianity, in contrast to worldly, formal state churches from which they were driven. They made no human creed. They felt they were not wise enough to make a creed. They adopted the New Testament as their 'rule of faith and practice.'"—D. W. Kurtz.

The church has been known by different names. In 1836 Conference decided on "Fraternity of German Baptist" as the official title. The late J. H. Moore said in the Gospel Messenger, May 12, 1891, "Any one who will take the time to examine our legal documents will be amazed at the confusion existing among deeds, endowment notes, bequests, incorporation papers, etc, etc. They will find 'German Baptist,' 'German Baptist Brethren,' 'Brethren,' 'Brethren or Dunkards,' 'Brethren or Tunkers,' 'Dunkards,' 'Tunkers,' 'Dunkard Brethren,' and 'Tunker Brethren.'" Official documents of national organizations at this period reveal that "The German Baptist Brethren Church" was the name most often used. To the general public the church has often been known by the nickname Dunkard, derived from a German word meaning to dip, which is somewhat expressive of the manner of baptism. "Brethren"

seems to have always been the favorite among the members. At the Annual Conference of 1908, "Church of the Brethren" became the official name. The Brethren took their clue from Matthew 23:8, which reads: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren."

The Brethren found in the New Testament certain ideals which they considered basic to the Christian life. The church has always been known for faithful adherence to the great principles of peace, temperance, purity, honesty, brotherhood, and the simple life.

6. Brethren Books

Biography

Alexander Mack the Tunker	Ankrum
Anna Elizabeth	Long
Anna Elizabeth, Seventeen	Long
Christopher Sower and Son	Brandt
H. C. Early—Christian Statesman	Flory
Meet Henry Kurtz	Brandt

Devotional

Heritage of Devotion	Grisso
Scenes from the Psalms	Brandt
Studies in Doctrine and Devotion.....	Kurtz, Blough, Ellis
Take Heart	Hoff

Doctrinal

Anointing for Healing	Bowman
Basic Belief	Frantz
Church of the Brethren and War	Bowman
Seventy Times Seven	Bowman
SnowBall Comes to the Early Family	Bittinger

Histories—General

Cultural Changes in the Church of the Brethren	Dove
Fifty Years In India	Mow
A History of the Church of the Brethren	Brumbaugh

History of the German Baptist Brethren Church	Falkenstein
History of the Tunkers and the Brethren Church	Holsinger
History and Doctrine of the Church of the Brethren....	Winger
Literary Activity of the Brethren in the Eighteenth Century	Flory
Stories from Brethren Life	Miller
Story of Our Church	Miller
Two Centuries of the Church of the Brethren	
Settlement of the Brethren on the Pacific Slope	Muir

Histories—District

History of the Brethren in Kansas	E. L. Craik
A History of the Brethren in Virginia	D. H. Zigler
A History of the Brethren in Texas and Oklahoma	
.....	J. H. Morris
A History of the Church of the Brethren in Northeastern Ohio	T. S. Moherman, Editor
History of the Brethren in Western Pennsylvania	
.....	Jerome E. Blough
History of the Brethren in the Middle District of Penn- sylvania, James A. Sell, George S. Myers, Wm. S. Ritchey	
History of the Brethren in Eastern Pennsylvania	
.....	S. R. Zug, Chairman of Committee
History of the Church of the Brethren in Indiana	
.....	Otho Winger
A History of the Church of the Brethren in Southern ..	
Iowa	Willis P. Rodabaugh, A. H. Hoover
History of the Church of the Brethren of Southern Dis- trict of Ohio	Historical Committee
(John Calvin Bright, L. A. Bookwalter, Jesse O. Garst, D. M. Garver, I. J. Rosenberger)	

History of the Church of the Brethren in Maryland	J. M. Henry
A History of the Church of the Brethren in the First District of West Virginia	Foster M. Bittinger
The Church of the Brethren in Michigan..	Walter M. Young

Personal Counseling

Counseling with Couples Before Marriage	Bowman
Home Builders of Tomorrow	Bowman

Recreation

Let's Go Camping	Peters
Social Recreation Primer	Tully

Sermons and Addresses

The Gospel of Jesus	Kurtz
The Mastery of the Master	Miller

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